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The Indiana Jewish POST & OPINION

Volume 62, Number 8

November 8, 1995 ♦ 15 Cheshean 5756

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FREE RON ARAD! — Ever since his jet was shot down over southern Lebanon nine years ago, no one has heard from Ron Arad, the Israeli airman, and now there is hope as the British government has joined others in using its influence to obtain his release from his Iranian-backed Lebanese guerrillas. A demonstration of some 1,000, organized by the Free Ron Arad Campaign, was held outside the Iranian embassy in London recently.



CAMPUS PROTEST — For those who recall when their campus was a beehive of political activity, this photo of protesting Brandeis University students will bring back memories. So, what are they protesting? Human rights abuses in a distant land — Burma, and want Pepsico to leave that country. Miriam Leibowitz called out to students, "Slavery, murder, torture, rape, for those in Burma, there's no escape." Petitions to be sent to Pepsico and Texaco, Unico and the board of trustees of their own university were available for signing.

World watches as Israel pays Rabin last respects

JERUSALEM — The world watched as Israel paid its last respects to Prime Minister Rabin with leaders of both the Arab and the world in general paying tribute to the man who was in the process of transforming an area of conflict and bitterness into one of reconciliation and peace.

President Hosni Mubarak of Egypt and King Hussein of Jordan represented the Arab world and

They will not silence me

JERUSALEM — Just how much there was an invitation to assassinate Prime Minister Rabin may be seen in a report published only two weeks ago in a number of U.S. Jewish weekly newspaper by Larry Derfner of Jerusalem in which the following paragraph appeared. "One Kach member was arrested when he ripped off the vehicle's (Mr. Rabin's automobile) hood ornament; police said he told them, 'if we can get to the ornament we can get to Rabin.'"

The preceding paragraph of the Derfner report read: "On the night of the Knesset's passage of the Oslo II Accord, thousands of protesters gathered outside the Knesset, and a few broke through police lines and jumped up and down on Mr. Rabin's car."

Then a third paragraph in that report stated, "Some days later, when Mr. Rabin appeared at 'The Event,' a festival for immigrants from the United States and other English-speaking countries, he was shouted down for about 10 minutes by hundreds of people in the crowd. One man rushed at Mr. Rabin, and the prime minister's bodyguards wrestled him away."

Derfner then quotes Mr. Rabin as stating that "I am not afraid personally. I will not run away and they will not silence me."

President Clinton the world at large.

The full funeral service was carried on TV Monday.

President Clinton played a leading role as, of course, did Shimon Peres, the new prime minister.

The role that Mr. Rabin played in securing peace between Israel and its neighbors was the important message of the speakers.

The strict Jewish provision of burying its dead within 24 hours was waived in order to make possible the kind of rites Israel's leader deserved.

Israeli Christians too fear the Arab takeover

JERUSALEM — Not only Israelis are concerned with their rights once the PLO takes over, but also the Christians.

The International Christian Embassy in Jerusalem has launched an international campaign to ensure Christian rights after the Israel Defense Forces withdraw.

At a rally at Rachel's tomb some 1,200 Christians carried banners proclaiming "Bethlehem will be Jewish forever."

International Christian Embassy spokesman Jan van der Hoeven stressed the need to keep Bethlehem open to all faiths, and spoke against the rise of Islamic extremism. He noted the growing number of Christian residents of Bethlehem who are asking for help in moving from the city for fear of Moslem action against them once the Israel Defense Forces leave.

Also addressing the crowd was Rabbi Shlomo Riskin of Efrat.

\$1.5 M. in Israel Bonds sold at dinner

The Israel Bonds organization of Indianapolis on Sunday, Nov. 5 honored Mayor Stephen Goldsmith with its Jerusalem 3000 Covenant Award. \$1.5 M. in bonds were sold at the dinner.

Two hundred people sat in the reception room at the Radisson Plaza Hotel at Keystone at the Crossing listening intently to speakers. Benton Marks delivered the Chairman's welcome before Cantor Ray Edgar sang the national anthem and *Hatikvah*, followed by an invocation and *hamotze* by Rabbi Eric Bram.

Following dinner, Mickey Maurer introduced the dignitaries. Mayor Goldsmith spoke and referred to Indianapolis as "a city that works." He acknowledged his appreciation of the Indianapolis Jewish community and stated that his daughter, Olivia, has benefitted greatly from attending the Bureau of Jewish Education and Sunday School at Beth-El Zedeck.

Carl Cohen presented the award to Mayor Goldsmith for exceptional service to the Community, Nation, and Israel. He has visited Israel

twice since he has been in office, where he spent 10 days sharing styles of urban management with more than 80 Israeli mayors, and has hosted 22 Israeli mayors in Indianapolis to exchange ideas.

Rabbi Reuven Stafford recited the *birkat hamazon* after the meal and Mickey Maurer introduced the guest speaker, Gideon Patt, an economist and member of Israel's Parliament, the Knesset. A Sabra born in Jerusalem, Patt previously served as Minister of Trade, Minister of Science and Development, Minister of Housing and Construction, and Minister of Tourism.

He spoke about Israel's borders and the lack of urgency he felt existed for peace with Syria. "So we have peace on our eastern borders, and we have peace on our southern borders, and eventually we will have peace on our northern borders with Syria, provided that we continue to be strong militarily, strong economically, and strong so-



Carl Cohen presents award with Mike Blain to Mayor Goldsmith

cially," said Patt. "If we don't have peace with Syria for awhile, it's not a tragedy," said Patt, supported by applause. I could give "Mr. Christopher many other... more pressing problems to try and solve rather than work so hard to...make peace with a country which is a leading cause in developing, and encouraging, and supporting international terrorism," said Patt.

He spoke about Israel's booming economy with factories working at full capacity, minimal inflation, and investments coming in. He said, "I have nothing sad to tell you about Israel." "Through the peace process a new era is opening in the Middle East, and that era will open economic development in the Middle East. We are now enjoying a very good economic

Continued on page 7

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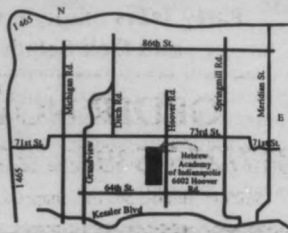
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Community mourns Rabin's loss

Five hundred members of the Jewish, civic and interfaith communities gathered Sunday at Congregation Beth-El Zedeck to mourn the loss of Israeli Prime Minister Yitzhak Rabin. Rabin died after he was shot by right-wing Israeli Yigal Amir, following a peace rally in Tel Aviv on Saturday.

The service was organized by the Indianapolis Board of Rabbis and the Jewish Community Relations Council.

Rabbi Dennis Sasso of Beth-El said the memorial service was an important event, allowing the community to come together and express their mourning and pain. "We come in search of healing, and we come in search of wholeness. We come to voice our solidarity with the State of Israel, with Jews around the world and with all peace loving peoples and nations," said Sasso in an opening statement.

"We abhor, we denounce the vicious, inhuman and un-Jewish act of cowardice and terror perpetrated within the house of Israel," said Sasso. "We decry the rhetoric of hate that permeates so much of society ... We pray for peace within Israel, between Israel and her neighbors and in the world."

The service continued with Cantor Janice Roger of Indianapolis Hebrew Congregation

and Cantor Ray Edgar of Beth-El singing Kol Ha'Olam Kulo. A song Rabbi Sasso said, "reminds us that the world is a very narrow bridge. The main thing is to walk across with no fear. That is the essence of faith." Rabbi Reuven Stafford of Congregation Etz Chaim, Rabbi Eric Bram of IHC, and Rabbi Sandy Sasso of Beth-El participated in the service reciting a psalm and a poems respectively. Rabbi Shlomo Crandall was out of town.

Offer Korin of the JCRC and a native of Israel shared his memories of the Six-Day War in 1967 when he was living with his family in Jerusalem. He recalled the terror he experienced as a four-year-old when a bomb exploded outside his apartment building and then the sense of relief he felt the following day when Yitzhak Rabin lead the city of Jerusalem to liberation.

Mayor Stephen Goldsmith shared remarks with the audience denouncing extremist activity. He said, "extremists threaten all that is good about humanity, our country, Israel."

President of the JCRC, Michael S. Maurer, read a prayer for peace and lead the congregation in a psalm. Rabbi Dennis Sasso lead the Kaddish and the service con-

cluded with Oseh Shalom, sang by the entire congregation.

In a phone interview Rabbi Sasso said, that the expression of grief of representatives of the Arab world is a sign that they are beginning to see Israel as an ally.

He said he has every hope that the peace process will not be derailed by the death of Rabin. "The notion of peace is irreversible," said Sasso. He said peace was not the whims of one man; it was the consensus of a government. Sasso described Rabin as a realistic and methodical soldier and strategist who gave serious thought to his actions. Rabin had a commitment to peace, said Sasso, because it was in Israel's best interest and it was the humane thing to do.

Indy support helping Boxmans recover

Rabbi Bradd Boxman, Rabbi of St. Thomas' Hebrew Congregation and past Indianapolis Hebrew Congregation associate Rabbi, and his family are slowly picking up the pieces of their lives after Hurricane Marilyn destroyed their home and their possessions. With the help and support of the Indianapolis Jewish community and their friends nationwide they have managed to regain control.

Boxman's wife, Linda, and their three daughters, Ashira, 9 months; Talia, 5; and Ariel, 10, are still in Florida living with Linda's parents, said friend of the family, Cathi Rubenstein. She said the fund she and her husband Cliff drew up for the Boxman's through Bank One Indianapolis has been very successful and has helped them tremendously. The children have clothing and are attending a

Jewish day school that requires them to wear uniforms. Rubenstein said the uniforms have helped with the children's need for clothing and they are seeing a counselor to help them deal with the trauma they experienced.

The Boxmans were able to buy a baby crib and put a down payment on a car for Linda with money from the fund. The fund is still taking in money which the Boxmans are putting in a savings account to buy necessities such as furniture, towels, and dishes, said Rubenstein.

Rabbi Boxman is living in St. Thomas and visits his family every three to four weeks. He now has phones and electricity in the synagogue but is still using only a generator for his current residence. He will remain in St. Thomas until his contract expires this summer.

Continued on page 7

The Indiana Jewish Post & Opinion USPS 262-180

Published weekly by
The Spokesman Co. Inc.

\$1 per copy

\$36 per year

City Editor

Tracy Gary

Advertising

Barbara Lemaster

All communications involving editorial material should be addressed to 2120 N. Meridian St., Indianapolis, IN 46202, 317 927-7800, Fax 317 927-7807. All circulation correspondence should be addressed to The Indiana Jewish Post and Opinion, Subscription Department, 2120 N. Meridian St., Indianapolis, IN 46202.

Changes of address and other circulation problems are handled by mail only. Please enclose a recent label from your copy of the paper showing your name and address.

All publicity must be in the office of the Indiana Jewish Post and Opinion by Wednesday, the week before publication. No publicity can be taken over the phone. Publicity photos must be in the office by Thursday the week before publication.

Known office of publication, 2120 N. Meridian St., Indianapolis, IN 46202. Second class postage paid at Indianapolis, Indiana. Postmaster: Send address changes to The Indiana Jewish Post and Opinion, Subscription Department, 2120 N. Meridian St., Indianapolis, IN 46202.

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I HEARD IT ON TUESDAY

Amichai read of love and war; baby Elyse born to Goldbergs

By GISELA WEISZ
TEL.: 255 5019
FAX: 255 1660
INTERNET/E-MAIL:
gizi@quest.net
RHYTHM AND FEEL-



INGS: Yehuda Amichai, a poet and a very special person, read from his works at the Civic Theater on Monday, Oct. 30.

An interested audience, filling up the house, listened intently as Amichai, revered man of words, reflected emotions conjured up by war and love.

He connected his poems charmingly by lighthearted narration. The great Israeli poet was introduced by businessman Mickey S. Maurer and his sister, Bonnie Freemas, a local poet. The event was co-sponsored by Butler University, Indiana University, Purdue University, the Indianapolis Museum of Art, the Jewish Community Relations Council and the University of Indianapolis. A reception followed in the theater's social hall.

STRUCTURE: The name of the endeavor is "Roots and Wings." Congregation Beth-El Zedeck has embarked on a building-expansion fund raising, in order to do justice for the needs of the rapidly expanding number of its members. The building addition will encompass new class

rooms, a library, banquet rooms, new kitchen, and other support areas.

DOWNLOADED FROM THE INTERNET: Hadass Eviatar (eviatar@ibd.nrc.ca) wrote: "Hello friends: Thanks to the wonders of modern technology (amnio), we already know that our firstborn, due in March, will be a boy. The family are all in Israel, but my mother will be here to help during the first few weeks postpartum. Is there any halachic reason why my mother should not be the baby's sandak during his brit? Kol tuv, Hadass"

Among the many replies that came in, was this one: "This is a very strong custom. The custom is to have a man. (If one uses the common English (mis)translation for Sandak, it would be interesting to have a female godfather.) ... How much you want to deviate from custom is your (and your husband's) call. Harry"

EPES ESSEN: The Yiddish Club's Hanukkah Lunch will be held on Sunday, Dec. 17, at 1 p.m., at the Jewish Community Center. Price \$3.50. Reservation 251-9467.

BRISKET AND BOARDS: On Sunday, Dec. 17, the Brisket and Boards musical extravaganza will be presented at the Indianapolis Hebrew Congregation.

CREATIVE: Libbey Appel, artistic director of the Indiana Repertory Theater for the past four years, will be the guest speaker on Nov. 13, at the Beth-El Zedeck Temple, sponsored by BEZ Sisterhood. Desert reception will follow. Program chairman for the event is Helaine Herman. For information and/or reservation call Helaine at 255-8838.

NEWCOMER: Elyse Goldberg, daughter of Paula and Adam Goldberg, was born on Sept. 18 in Chicago. She is the granddaughter of Linda and Ronald Glanzman. The other grandparents are Jane Goldberg and Jeffrey Goldberg, New York. Great-grandparents of the baby are Naoma and Melvin Stark, Washington, D.C. Congratulations!

FOR LIFE!: In the home of Marilyn and Gene Glick, the 3,000-year-old Jerusalem was remembered with a Hadassah High Tea. Members gathered to hear Sandra King member of the National Board of Hadassah, as she spoke of the big felicitous gathering in

Jerusalem for 1,500 Hadassah delegates. The women were greeted with "laser shows, fireworks, singing and dancing" at the front of the city hall, and more festivities, she said.

DOMICILE: Welcome to Professors Judy and David Orentlicher, who are newlyweds and new residents in Indianapolis.

"HANUKKAFFAIR 95": The fourth annual "Hanukaffair" will be held at Beth-El Zedeck Temple on Nov. 12. Many booths with gifts to buy and games will offer fun for the entire family from 10:00 a.m. to 3:00 p.m.

Pozner is speaker at Block Forum

Veteran Russian commentator Vladimir Pozner will speak at the Indianapolis Hebrew Congregation at 7:30 p.m., Sunday, Nov. 12 as part of the Edward Block Forum Lecture Series presented by IHC.

Pozner divides his time and talent between Russia and the United States and is a frequent guest on ABC's *Nightline* and co-anchors *Pozner/Donahue* with the veteran talk-show host, Phil Donahue. He resigned his position with Soviet television in protest of government re-



Vladimir Pozner

straints and is one of the few independent journalists in his former homeland.

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Coming home to Judaism

By SUSAN WEINTROB

Living in a small town in the Midwest has given me many opportunities to grow as a Jew, especially when I am contacted by others who want



to learn about Judaism. This is truer for me than some others, as I wasn't observant before I moved here.

The one request about Judaism that I will never forget came from an individual who is now a dear friend. She is a musician, a colleague of my husband. When I first met her, she always wanted to talk about religion. At first, I

thought she was trying to convert me. Why else would she keep on bringing up religious topics? This had been the pattern from so many others. I became uncomfortable. As she was a sensitive person, perhaps she thought she had to talk about Jewish topics with me. Months later, she revealed that she was thinking of converting. Wasn't I supposed to discourage her?

I tried to avoid her questions. Finally, after almost a year, I realized her sincerity and began to lend her books, invite her to shabbat services, to our seders, and so on. We discussed Judaism frequently, even after her study with an Indianapolis rabbi.

Finally, I asked her why she wanted to convert. After a list of many wonderful reasons, she paused. "I've always felt my family somewhere was Jewish. I feel that I'm not

converting but returning home." She later told me that in her childhood home, she had found a letter from a rabbi of a Reform synagogue in Rockville Center, Long Island. It was to her mother, congratulating her on her recent marriage. She could never understand why this rabbi would write to her mother. I had heard that many converts feel that individuals in their family had been Jewish, but I didn't and still don't know the circumstances of that intriguing letter.

It has been quite a few years since my friend has become Jewish. One night, as I entered the sanctuary for Friday evening services, I sat down next to my friend. I knew something was up by the expression on her face. "I found a picture of my great-grandmother." I nodded. I knew her father was ill, and she was cleaning out his house gradually. The black and white photograph she showed me was not clear, as so many old photographs were not. But what was clear was the pin on her great-grandmother's collar. It was a Jewish Star.

Many have left Judaism due to assimilation, ignorance and convenience. We read

Continued on next page

Yechiel born to Comrovs

By CYRELLE SIMON

A new addition: Ronit Comrov, daughter of Edward and Cyrelle Simon, gave birth to her second son, brother to 1-year-old Yechiel, in



Lafayette. She and her husband, Rabbi Boruch were congratulated by the Simons and by, many others, including paternal grandparents, David and Susan Comrov of Chicago. Mazel Tov to all.

Symposium: The 65th birthday of Michael Rossman was marked by a symposium in his honor. Michael is professor of biology at Purdue and one of the nation's premier x-ray crystallographers. He is a member of the National Academy of Science.

Michael's wife, Audrey, is a talented ceramicist and they have three children.

Jewish Studies Discussion Series: Professor Gordon Mork, of Purdue's history department, will discuss "The Internet and Holocaust Studies" on Wednesday, Nov. 29, at 12:30 p.m. in Stewart Center, Room 204. Professor Mork's special interest is in German history.

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Dunn does do Gershwin well

By CHARLES EPSTEIN

The opening number of any musical show is extremely important. It sets the tone for the rest of the evening. If it is bright and



peppy, the cast has no problem. But if one person on stage lets down his comrades, there is trouble afoot.

Such was the case for "Gershwin Time and the Livin' Is Easy" at the American Cabaret Theatre. There were eight members of the cast, dancing and singing their hearts out while another two did not, nor did they give any impression that they cared about being on stage. They did not smile, nor did they give the appearance of having any fun. This pall of gloom spread through the audience like a plague and hampered

the other eight talented performers on stage. Perhaps these two do not belong on stage. Perhaps they do not even belong in show business. It was a shame what the rest of the cast was put through to overcome this great disadvantage. These two were newcomers to the Cabaret. They needed much more training to rub shoulders with the veteran cast assembled. It would be imprudent of me to mention their names.

However, the rest of the cast entertained brilliantly. In Act One Billy Dunn and Peggy Chambers had the first outstanding number of the many to come. Their duets of "Lady Be Good" and "'s Wonderful" set the high standard of quality for the show. Tim Spradlin impressed with his "Embraceable You." A series of show stoppers followed. Tim Spradlin, Dunn, Peggy Chambers, Brenda Williams, Melody Finchum and Christie Hartman enthralled us with "Slap That Bass" (the musical instrument, not the fish). Next came a stirring duet "How Long Has This Been Goin' On?" by Peggy and Brenda.

Dunn and his dancing partner Melody Finchum mesmerized us with their waltzing in "By Strauss." Williams returned with a rousing rendition of "The Man I Love" and the first act had not even finished.

The second act featured Robert Motz singing "A Foggy Day," another tremendous dance number, "They All Laughed" by Dunn and Finchum, and the clever "Liza" performed by Spradlin and Christie Hartman. Williams' costume for "Naughty Baby" stole the show, as did her singing. Both were too much. "They Can't Take That Away From Me" was another masterful display of dancing by Dunn and Finchum. This was the best dancing Finchum has ever done on the Cabaret stage.

If the audience seemed reticent to react to what they saw, it was because they were absolutely stunned with the quality presented. They were hesitant to interrupt the proceedings with gracious and well-deserved applause. This was mostly thanks to Dunn's

choreography. There has never been a more gifted performer on the Cabaret stage. They are very fortunate to have his talents available.

The costuming by the House of Copeland was no less than spectacular. I cannot say the same for the lighting.

It is really beyond me how technicians can witness this show and not correct the obvious faults of the lighting, especially when dancers and singers have disastrous shadows on their faces. They can

not possibly be that blind (or blase) to these obvious imperfections. And the amateurish battle between the canned music and the live orchestra should be eliminated. These are easy problems to correct, folks. Don't just let them go due to neglect and laziness.

"Gershwin Time" is a very pleasant evening with plenty of outstanding surprises, the biggest one of course, Billy Dunn.

Woman to donate portion of winnings

MUNCIE — A Muncie woman who was co-winner of a Paul Newman-sponsored cooking contest will donate one-third of the \$50,000 winnings to the Holocaust Museum.

The contest designates the prize money for winners' charities. Doyle Baker

Haeussler split her prize three ways between a local foundation, Indiana Special Olympics and the museum. She is a charter donor to the museum, she said. She is not Jewish and is married to a German immigrant, but feels the world must never forget the Holocaust, she said.

Weintrob

Continued from prev. page
 about the intermarriage rates and the lack of affiliation. But here in Muncie, Indiana, a long way from her great-

grandmother's birth in Wales and from large Jewish communities, one woman has returned home.

Oy gevalt!



There must be an easier way to shop for Hanukkah!

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p.m.

Saturday Morning Service

Saturday, November 11, 9 a.m.

Saturday Evening Service

Saturday, November 11, 5:05
p.m.

Daily Minyan

Sunday, November 12, 8:30

a.m. and 5:15 p.m.

Monday, November 13 -

Thursday, November 16, 7

a.m. and 5:15 p.m.

Friday, November 17, 7 a.m.

Etz Chaim

Saturday Morning Service

Saturday, November 10, 8:30
a.m.

Indianapolis Hebrew Congregation

Friday Night Service

Friday, November 10, 8:15
p.m.

Saturday Morning Service

Saturday, November 11, 10:30
a.m.

Shaarey Tefilla

Friday Night Service

Friday, November 10, 6:30
p.m.

Saturday Morning Service

Saturday, November 11, 9 a.m.

Saturday Evening Service

Saturday, November 11, 5:15
p.m.

Daily Minyan

call office for times, 253-4591

OBITUARIES

Freda Bushkin, 91, member of Hadassah

Freda Leve Bushkin, 91, died Monday, Oct. 30 at St. Vincent Hospital.

Mrs. Bushkin was a member of Congregation Beth-El Zedeck and a member of Hadassah.

She worked as a secretary at Washington State Bank until her retirement in 1972.

Mrs. Bushkin is predeceased by her husband Irving

Bushkin. She is survived by her brother, Manuel Leve; and her sister, Dora L. Prince.

Services, officiated by Rabbi Dennis Sasso, were held at Aaron-Ruben-Nelson Meridian Hills Mortuary followed by burial in Beth-El Zedeck South Cemetery.

Memorial contributions may be made to Hooverwood or Beth-El Zedeck.

Esther Forman dies at age 79

Esther Forman, 79, died Wednesday, Nov. 1 at Heritage House of Salem in Salem, Ind.

Ms. Forman, formerly of Indianapolis, was a member of Indianapolis Hebrew Congregation and its Sisterhood. She was a life member of Hadassah, a member of the National Council of Jewish Women, and of Hooverwood.

Ms. Forman attended Butler University and worked at the Indiana State Employment

Services for 39 years until her retirement in 1979.

She is survived by her sister, Ms. Sylvia Morris; four nephews; and two nieces.

Services, officiated by Rabbi Eric Bram, were held at Aaron-Ruben-Nelson Meridian Hills Mortuary followed by burial in IHC Cemetery North.

Memorial contributions may be made to a charity of the donor's choice.

Bonds

Continued from page 2
situation," Patt explained that Israel has managed to bring her inflation down and, in spite of the 750,000 people that have immigrated to Israel over the past five years, Israel has "maybe 6 percent unemployment."

"We could have been... economically independent was it not for... the expenditures which we had because of security reasons," said Patt.

In thanking the community for their support, he said, Israel got where she is today, with her minimal natural resources, because of Israel bonds. "Buying bonds... is being a partner in making Israel what we want Israel to be..."

Rabbi Shlomo Crandall told a story about a speaker who raised his head at the end of his speech to find only one member of the audience still seated in the room. The speaker said to his lone listener, after he'd noticed everyone else had fled. "What are you still doing here." The man responded, said Rabbi Crandall, "I would have left too, however, I am the next speaker."

The joke was well received with uproarious laughter.

Hanukaffair at Beth-El

"Hanukaffair 1995" will be held at Congregation Beth-El Zedeck on Sunday, Nov. 19 from 10 a.m. to 3 p.m.

The entire family can meet Boomer and enjoy food, fun, and entertainment. Many unique and beautiful gifts will be available from vendors across Indiana. A raffle with over 50 prizes will be held.

Admission with lunch is \$5 for adults and \$3 for children. Without lunch, admission is \$2 per person.



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Boxman

Continued from page 3
Although Rabbi Boxman is alone and missing his family, said Rubenstein, he feels it is important to be there for his congregation. The synagogue is in good condition and its 200th Anniversary celebration is on schedule.

Rabbi Boxman's family will not return to St. Thomas and Rubenstein said they are trying not to make any decisions right now about where they will eventually settle and

start over. She said they are only focusing on recovering and they are doing well.

Rubenstein said, she was shocked at the amount of people who responded to the P-O article. Friends the Boxman's knew from all over the country called to send checks or just to speak with them, said Rubenstein. She said the phone calls really meant a lot to Linda and Bradd.

COMMUNITY CALENDAR

WEDNESDAY, NOVEMBER 8

JFCI Budget and Allocations Committee Meeting at JCC, 7 p.m.

THURSDAY, NOVEMBER 9

Hadassah Telethon, 7 p.m.

Holocaust Memorial Committee Meeting at JCC, 7:30 p.m.

JCRC Community Missions, 8 p.m.

FRIDAY, NOVEMBER 10

B'nai Torah Adult Shabbaton with Susan Jackson, 5:20 p.m.

IHC - Rabbi Bram Installation, 8 p.m.

SUNDAY, NOVEMBER 12

Beth-El Adult Education, "Passport to Jewish Living," 9:30 a.m.

Beth-El Women's Study Group, "Reclaiming the Bible," 9:30 a.m.

Chanukah Fair at Beth-El, 10 a.m.

Beth-El Adult Education, "Hebrew I," 11:15 a.m.

Beth-El Sisterhood Working Women's Seminar with Gardner Hamlet, 7 p.m.

IHC Block Series with Veteran Russian Commentator, Vladimir Pozner, 7:30 p.m.

MONDAY, NOVEMBER 13

Park Regency Board of Directors Meeting, 7 p.m.

TUESDAY, NOVEMBER 14

IHC Sisterhood Family Series, 9 a.m.

Beth-El Board Meeting, 7:30 p.m.

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Assassin's deed to unite Israel

The goal the young man who assassinated Prime Minister Rabin sought to achieve will be denied him — averting the yielding of much of the West Bank to the PLO. For in his misguided deed he will bring to Israelis of every faction recognition that internal strife is not the way.

As will soon be clear the direction that the government takes will receive grudging recognition from those who like the assassin are determined not to yield land to the Arabs and while there will be an election and in any election anyone with the support of the voters may win, the internecine fighting between the Israelis, no matter how significant the issues, will subside and the nation will unite and proceed with the business at hand whether to yield the Golan and the West Bank or whatever the majority of the Israelis decide.

Those who are opposed to the peace process will not change their minds, but they will change their tactics.

Yigal Amir will go down in history as other assassins but also in infamy.

Yitzhak Rabin received the honors he deserved as the world marked his burial and his role in history is assured as it would have been had his life not been taken from him.

It cannot be otherwise than that those who support the goals that Amir sought to achieve will now seek to advance them through peaceful means, and once again in history a murderer defeats his own cause.

The lesson also should not be lost on those in the American Jewish community that seek to play a role at long distance in Israel's determination of her destiny.

What really has happened

The one possibility that no one could have foretold might happen in Israel has taken place and the world now knows that the Jewish state is no different than any other nation, incidentally a major objective of its early founders.

The assassination of Prime Minister Rabin will have many repercussions, not a few of which could resound in the United States. For one thing, without going into details, it will have an effect on American Judaism.

A death in any family — we are referring to any individual family not the family of Israel or of world Judaism — brings on many changes within the individuals in that family. The same phenomenon will now take place in Israel society also.

Not the least to be affected will be the election in Israel next year, but more immediate is the effect on the peace process. It will be overwhelmingly supported, not the problematic victory for Labor but an overwhelming victory for Shimon Peres and Labor.

One of the major goals of the early pioneers was to remake Jewish character — when Israel managed to develop her own Jewish prostitutes, that made news — Israel had reached one of its goals.

And now Israel has had an assassination and can finally join the nations of the world.

To change the subject — in our view Likud has lost the next election, and those opposing the peace process can give up their protesting. The murderer has

We never had the opportunity to interview Mr. Rabin, and although we have followed his career from its earliest years, by the time he rose to lead Israel The P-O had passed its heyday and even had we sought an interview we doubt that we would have been successful.

We have interviewed the new Prime Minister and we interviewed Mr. Begin (before he was elected prime minister). We heard Mr. Rabin at a press conference last year at the G.A. in Montreal, and also as he addressed the convention. What impressed us most, as probably all who have heard him, is how deliberate is his speech — we call it soft spoken. That doesn't mean that he retreated from decision-making or put off taking action — everyone knows that is not so, for peace in the Middle East would not be that close were it not for his having made the

given to Labor on a platter an overwhelming majority when Israel voters go to the polls to record their views on bringing peace to the Middle East.

Soft-spoken as was Mr. Rabin, he was a man of decision, as is the nature of military men who need to make spot decisions when facing danger and cannot ask for a time-out to give them the opportunity to consider alternatives.

That, we term leadership.

The changes indicated here will begin to take root after the state funeral, when Israelis and world Jewry too will have had the opportunity to digest what has happened to the nation, its nation, the land of Israel.

American Jews involved

Just what responsibility, if any, do the American Jews who oppose the peace process in Israel have in the assassination of Prime Minister Rabin?

There is no easy answer.

American Jews have a right to express their views on questions involving Israel and that can be said to be a positive aspect of the relationship between the two Jewish communities.

Yet there is a connection, even though it needn't even be mentioned that the American Jewish opponents of the peace process are opposed to violence.

It is a question of degree.

Israel political parties, those on the right and those

Continued on page 5

same kind of decision that David Ben Gurion made when despite opposition from all sides he came out for a Jewish state and won his point at the American Jewish Conference at the Biltmore Hotel in New York.

Mr. Peres is not Mr. Rabin, but he now has his opportunity. If anything, he was more determined to bring about an end to the hostilities with the PLO and Israel's Arab neighbors than Mr. Rabin. At least Mr. Rabin's detractors felt so. Israel will go on. Today's grief will pass and Mr. Rabin goes down in history not unlike the role that President Lincoln in American history. In fact the parallel is most close. Lincoln had united the nation and brought about peace and Rabin was in the process of doing so for Israel in a different context.

Coincidence of Netanyahu book

NEW YORK — Obviously only by coincidence, the review of Benjamin Netanyahu's new book, "Fighting Terrorism" appears in the New York Times Book Review the same Sunday as the report of the assassination of Prime Minister Rabin.

The review by Peter Grose, author of "Israel in the Mind of America," warns that "we must be wary of history told by zealots. Russian terrorists assassinated Czar Alexander II: Zionist terrorists assassinated a United Nations mediator in Palestine (though Mr. Netanyahu says nothing about that). Arab terror against Jewish settlers in the 1930s is depicted as typical of the Middle East; beneath mention are the settlers' parallel attacks on Arab villagers. These assaults were perpetrated, of course, by notables of Mr. Netanyahu's own political movement."

HOW TO KILL A BUSINESS IN TEN EASY STEPS

1. Don't advertise. Just pretend everybody knows what you have to offer.
2. Don't advertise. Tell yourself you just don't have the time to spend thinking about promoting your business.
3. Don't advertise. Just assume everybody knows what you sell.
4. Don't advertise. Convince yourself that you've been in business so long customers will automatically come to you.
5. Don't advertise. Forget that there are new potential customers who would do business with you if they were urged to do so.
6. Don't advertise. Forget that you have competition trying to attract your customers away from you.
7. Don't advertise. Tell yourself it costs too much to advertise and that you don't get enough out of it.
8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

By Times op ed writer Jews told to fight to defang Farrakhan

NEW YORK — Jews who would dialogue with Louis Farrakhan were told by A.M. Rosenthal in his op ed column in The New York Times that they "have been whistling past the graveyard Mr. Farrakhan is preparing for the Jewish place in American society."

Continuing he wrote that "Louis Farrakhan would use dialogue-loving Jews to get more acceptability — and TV time... Farrakhan might contemptuously lay off the Jews for a few days. But not for an hour would he shut up his hateful junior messengers to clear his anti-Semitic filth from city streets."

Earlier in his column Rosenthal wrote that "several rabbis have made it known that they are ready for talks with Mr. Farrakhan."

He then took out after a one-time fellow op-ed writer, J.J. Goldberg, who he describes as an American journalist and who said that "...since Jewish appeals to blacks have failed, it is 'time to sit down with him and find out what it will take to make him stop.' Gold? Women? Blood? Tea in a glass?"

Continuing, Rosenthal wrote:

Foolish dialoguing Jews, learn: Louis Farrakhan does not want Jews, except to hate. For himself, he needs anti-Semitism as a junkie the needle. And from anti-Semitism he gets money, press attention and the devotion of the hate addicts around him. He will 'dialogue' with you. Then he will spit on you."

He then gave his own solution:

"Yes: the answer to Farrakhan is found in the civil rights movement. Its supporters fought Southern sheriffs, their mobs and their dogs, against white-only fountains and white-only liberty. Blacks knew what they wanted and set out for it. They called for help from whites proudly, knowing their fight was the nation's."

"Now, it is the time of Jews to fight as did the blacks: with all their strength — votes, money, political clout, boycotts, lobbies, all instruments of conviction and power."

"From the beginning, this should be an all-American, all-color, all-religions struggle against this embodiment of hatred. Then, soon, with God's help, this man will become as weak, as contemptible and irrelevant to America as the sheriff with the dog, whatever his name was."

Where else but Brandeis proselytizers are active

WALTHAM, Mass. — Where else except at a Jewish university would those who are seeking to win over Jews to Christianity be seeking converts?

The Dean of Student Affairs forwarded to all residential advisors and dormitory directors a memo titled, "Soliciting, Proselytizing and Religious Harassment" after door-to-door soliciting was conducted in Massell Quad.

While not mentioning any specific names, the memo stated that "students have expressed concerns about being confronted in their residence halls by representatives of off-campus religious organizations, sometimes considered cults or cult-like religious groups."

Rod Crafts, dean of student affairs, said a non-student individual identifying himself as being from the International Church of Christ, sometimes known as the Boston Church of Christ, made the rounds of the dormitory.

One student, who asked for anonymity, accepted the invitation to services held "in a high school auditorium somewhere. I was really scared when I got there," he said, "because the first thing I heard was a man got up on stage and say, 'we're here to make disciples and we make no bones about it.' They make sure you get home and they call you the next morning to see how you are doing and they keep calling you every day until Sunday and say, 'OK, you're coming to church, right?'"

This group has some competition though. Another religious group identifying itself as The Way of Massachusetts has placed advertising on bulletin boards for meetings on and off campus, and also placed fliers on the campus which failed to identify the exact date and room location for meetings.

Crafts told The Justice that regarding the administrative measures to deal with religious solicitations it is better not to share all of the school's strategies for dealing with these groups.

Anyone approached was urged to report it to the dormitory director or the campus police.

Now it's a jazz service for the Sabbath

NASHVILLE — Although it is not being announced as a new approach to services, The Temple here will hold a jazz service this sabbath.

"In a sense the jazz service is an extension of that tradition. If we think about it, jazz is a logical medium for Jewish liturgy," Rabbi Stephen Fuch wrote in the bulletin. "After all, our prayers have historically been prayers of the heart. In them we poured out our souls to God, grateful for our blessings, and, at times, pleading for courage and strength to face life's difficulties."

The jazz medium is a vehicle for expressing human emotions, the deepest longings of the heart, the highest highs and the bluest blues."

"How wonderful, then," he continued, "that Cantor (Bernard D. Gutcheon) and some of Nashville's best musicians, including our own Stacy Worthington and Sue and Mike Radlauer, and a tune written by our own Betsy Chernau, will become the vehicles for expressions of Jewish prayer through Jazz."



WHEN SHE DRINKS — Warranting this photo in the Jewish Chronicle of London is Alicia Silverstone, 19, who was identified as Jewish. She plays the lead in the smash hit film, "Clueless." She is reputed to have just signed a \$10 M. contract and the reason she was treated in the London paper is because her parents are originally from London. The Chronicle added that Miss Silverstone does not drink "except for a small glass of wine on Jewish festivals."

Damage suit is dismissed

BONN — The \$28 M. damage suit by 22 relatives of the 11 Israeli athletes killed at the 1972 Olympics has been dismissed on the grounds that the plaintiffs had been compensated some \$1 M. under terms of a 1973 agreement under which they agreed not to pursue further claims.

There's not an Israeli cuisine... yet

NEW YORK — Whether or not at this time there is any development of a strictly Israel cuisine, the New York Times Sunday Magazine features Leon Alcalai, owner of a restaurant in Jaffa and publishes six recipes, two of his, three from "Taste of Israel" and the the sixth from Cheni Farber.

Alcalai's photo behind a number of jars in a Jaffa spice shop shows his bulking figure and quotes him as enumerating the ethnic groups who now make up Israel as Indian, Iraqi, Syrian, Lebanese, Jordanian, Egyptian, Bulgarian, Moroccan and Russian and stating that their "cooking has yet to meld into something distinctly Israeli."

Now he operates Gargantua, "a restaurant favored by the chic and savvy."

The six recipes are "Leek Kofta, Beef and Lamb Kofta Stuffed with Prunes, Cucumber-Yogurt Soup with Fresh Dill, Avocado With Spiced Tahini-Yogurt Dressing, Spaghetti Squash With Eggplant and Sesame Seeds and

Ma'amoul (miniature date-nut pastries).

Meanwhile Debbie Salomon, writing in the Gannett News Service, took up the same subject and lauded Israeli breakfasts which visitors to Israel confidently would endorse.

"In the ancient land of milk and honey," she wrote, "breakfast isn't. Instead Israeli breakfasts are usually spectacular spreads featuring perfectly ripe fruits, juices squeezed to order, chopped vegetable salads, oil-cured olives, mild semi-soft cheeses, hardcooked eggs, smoked fish, assorted breads, strong coffee and nut-studded pastries."

She then quoted the Israel embassy to the effect that breakfast buffets originated during biblical times when three angels visited patriarch Abraham and his wife, Sarah, and were welcomed with a lavish spread."

The article relates that French cooking dominates the finer kitchens, but Alcalai is convinced that it is too heavy for the climate. "We are Mediterranean," he exclaims.

Albert Shanker is Mystery Person

Esther Birnbaum of Denver named Albert Shanker correctly at the Mystery Person after only two clues.

The first identified Shanker as a union leader. He is a vice president of the AFL-CIO, but his real job is as president of the American federation of Teachers.

The second clue could hardly be more helpful. It stated that he was a leading pacifist and 10 years after graduating from the University of Illinois he became an organizer for his union.

After graduating he worked as a substitute mathematics teacher from 1952 to 1964. Stung by the abysmally low pay and authoritarian milieu many teachers were forced to undergo, he took a position as an organizer for the New York Teachers Guild and by 1964 he had become the second president of the United Federation of Teachers.

By 1972 he merged the Federation with the American Federation of Teachers whose president he then became.

As his personal power base grew, by 1973 he was a vice president of the AFL-CIO and entered into national politics.

Here's one easy way to do fund raising

DETROIT — What is probably the Jewish fundraising story of the century is taking place in the local Allied Jewish Campaign. Businessman and philanthropist Bill Davidson has offered to match the increase of any contributor over last year's gift dollar for dollar, plus match in full the gift of anyone this year who didn't make a pledge last year up to a total of \$500,000, according to the Detroit Jewish News. As for his own pledge, that is \$500,000.

The challenge was announced at the tradi-

tional opening big gifts session at the home of Max Fisher where usually up to about six or seven or so \$1 M. gifts are announced.

In a lead editorial, the paper took up the question of the decision to open the Jewish Community Center to the general public because of its \$450,000 deficit projection as the result of its health club being threatened by direct and less expensive competition.

The editorial said the local JCC "was the last holdout nationally in this regard."

What happened before the Million Man March

WASHINGTON — For two days before the "Million-man March", some 2000 of its supporters met in two high schools here and the hatred of Jews was the dominant theme, according to a report by the ADL. "For two days, the conference halls rang with raw bigotry" said Abraham Foxman. ADL national director. "The rhetoric of violence and hate boomed from reinstated Nation of Islam minister Khalid Muhammad and Quannel X and other well-known extremists. In introducing keynote speaker Muhammad, Malik Zulu Shabazz said "We want to bring on a man who makes the Jews pee in their pants at night."

Then Muhammad told the 2000 in attendance, "We have lost over 600 million at the hands of the white man in the last 6000 years. That is 100 times worse than the so-called Holocaust of the so-called Jew, the imposter Jew."

Also on the program were Prof Leonard Jeffries of the City College of New York and Prof. Tony Martin of Wellesley College.

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Rabbi Silver is also available for lectures on the themes of books he has written:

• "How To Enjoy This Moment" • "Explaining Judaism To Jews and Christians" • "What Every Christian Should Know About Judaism" • "The Middle East Picture Clarified"

Dr. Silver is the rabbi emeritus of Temple Sinai, the Reform Hebrew Congregation of Delray Beach, Fla.

For rates and dates, contact Mrs. Silver
407-997-2438 or write to:
2309 N.W. 66 Drive, Boca Raton, FL 33486

Nuremberg trials to be broadcast

NEW YORK — Fifteen hours of direct coverage of the Nuremberg trials will be telecast by Court TV from 8 to 10 p.m., Monday through Friday, Nov. 13-17 and at various times the next day and Sunday. Then on Monday, Nov. 20 at 8 p.m. EST there will be a three-hour special on the trials.

OBITUARIES

Stuart H. Davis dies at age 85

NEW YORK — Stuart H. Davis, former president of the Riverdale Jewish Center, died at the age of 85. He won a bronze star medal serving with the U.S. Army from 1943-46.

Dan Rosenberg, 82, of St. Paul, CJF

ST. LOUIS — Dan S. Rosenberg, who led the United Jewish Fund and Council of St. Paul from 1946 to 1965, died at the age of 82. From St. Paul he went to the Council of Jewish Federations and Welfare Fund where he served as a field director until retiring in 1976.

June G. Warner dies at Norfolk

NORFOLK, Va. — June Goldberg Warner, who was the first female chairman of the United Way of Norfolk, Portsmouth, Virginia Beach, Chesapeake and Suffolk, died at the age of 68. She was chairman of the Women's Division of the United Jewish Fund.

Death notice

Yitzhak Rabin

Keren-Or Jerusalem Center for Multi-Handicapped Blind Children mourns the tragic loss of a Statesman, a Hero of Israel, a Champion of Peace. We extend our heartfelt condolences to the Rabin family and the entire People of Israel.
Dr. Edward Steinberg, Chairman of the Board
Dr. Albert Hornblass, President
Morden D. Paru, Exec. V.P.

Rabbi losing battle; editorial is defended

NEW YORK — The hullabaloo over the anti-Semitic op ed article in the student paper of Columbia University has hardly subsided as Rabbi Charles Sheer, the university's Jewish religious adviser, charged that the administration and non-Jewish religious leaders have abandoned the campus Jewish population. He said that they have failed to denounce Sharod Baker's opinion column in The Columbia Daily Spectator which called Jews "evil tricksters" and "leeches sucking blood from the black community."

Baker is president of the Black Student organization.

An upset Rabbi Sheer said, according to the Jewish Week, that "the university should stand up and denounce this as anti-Semitism, the Christian community should say this is offensive to Jews and the BSO should say this column does not reflect us."

Baker met for two and a half hours with Steve Furer, president of the Jewish Student Union, but refused to apologize.

Furer said he told Baker that "we believe in free speech but there is a responsibility that goes with it." He added that the BSO should distance itself from the abusive column.

Rabbi Sheer, the university's Jewish chaplain, said he is upset at the university's weak response, which was a two-sentence statement declaring that it strongly disapproved of the sentiments expressed by the student but upheld the right to free speech. "The statement suggested full discussion, appropriately in the letters column of the newspaper, leading to understanding."

Rabbi Sheer and others said it was at best naive for the university to suggest that a deep division between black and Jewish students would be resolved by publishing some letters to the editor.

Meanwhile the Jewish Defense Organization, not a student group, has called for a rally on Nov. 19 for Baker's expulsion from the university. "We want this vicious black Nazi thrown out of Columbia the same way white students that hung a Confederate flag at a fraternity and made racist remarks," said JDO spokesman Alan Stern. "If white students can be expelled for racist behavior, so can black students." He was referring to the suspension by the university of Drew Krause in 1987 for one semester for shouting racial epithets. His suspension was later revoked by a U.S. District Court judge, ruling that the college had discriminated against the senior because he was white.

Spectator editor-in-chief, Peter Freemans, who is Jewish, defended publishing Baker's column because "providing a forum for all Columbia students is what we're all about whether certain sensibilities are going to be harmed."

The Spectator is independently funded and the university has no authority to make editorial decisions.

A Spectator editor told Rabbi Sheer he shouldn't hold his breath waiting for an apology. "They won't get one," said editorial page editor Scott McKenzie. "We have nothing to apologize for."

Ari Goldman, former religion writer for The New York Times, defended the editors, stating that it was important for the newspaper to air Baker's views. "These emotions are being expressed not just by someone who sends a hate-filled message. This is the president of the black student organization, and that's an important voice on campus. We may not like what he's saying, but it's important that we hear it."

Continuing he added that "What we're seeing on campus is a reflection of the division among blacks and whites and blacks and Jews around the country. It's really raw and in some cases ugly. But I think newspapers have to reflect what's going on."

Hebrew almost our language

NEW YORK — When Bob Dole urged that English should be acknowledged once

and for all as the official language of the U.S., Time Magazine dug up the proposal of a French soldier who assisted George Washington. He urged that because of the hatred of things British, "Hebrew should be substituted for English, be taught in all the schools and made use of in all public acts."

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Farrakhan's march — Part III

By **RABBI ELLIOT B. GERTEL**
Part III

In our last column we noted that Louis Farrakhan appears to take old Freemason esoteric doctrines a lot more seriously than do most



Shriners and Masons, whom he couldn't stop referring to in his Oct. 16 speech.

His references to the Egyptian sun-god seemed to betray a preoccupation with pagan doctrines that suggest motifs in the New Age movement as understood by leftists and rightists alike.

One researcher of the New Age movement, Dorothy Margraf, has pointed out that virtually every New Age doctrine mentions the sun with reverence and expresses contempt for the Jews and the Hebrew Bible.

How could these groups, that extol superior soul-incarnations, regarded as leading the world to very particular agendas, often with a millennial time-table, make peace with the plain, stark and rather simple biblical teaching that One God began with only one Adam, and that each of us, man or woman, Jew or Gentile, is Adam, and that Adam is each of us? They can't. They won't. And we have to understand why.

If you believe in an army of Adams carried on the 19 rays of a god who is little more than your own idea of enlightenment, how can bizarre racial theories be avoided? And unless you are willing to consider the beauty, the wisdom and the holiness of the teaching about one Adam, how can you regard the Jews as anything but doubters, backward, nasty, nay-saying?

The story of Adam is, after all, the prelude to the mandate of the Torah of the Jews, "Do not do as ancient Egypt did. Reject the incarnation of gods as Pharaoh or other human beings."

To us Jews, the incarnation of God even once is a violation of our sacred Covenant

with God, who called us to reject such ideas, not because we were a superior race, but because we were a small and available people who agreed to safeguard certain teachings for the world, either before or after we discovered that that's no picnic. We were victims of terrible persecution by those who insisted upon only one incarnation. But even under great persecution, our rabbis taught us that because Christianity introduced the world to biblical ideas about Adam and God, we needed to wish Christianity God's speed, and to hope and pray that our people and beliefs would be respected, or at least left alone. The same was true of Islam, which, in many ways, was

March" as one of the biggest "revivals" he ever attended, as a major "spiritual" event. What sort of doctrines has the African American Church thus blessed? If Farrakhan is rather vague about his meanings, and perhaps purposely so, how clear can the churches be about the doctrines that were preached in Washington? Could a stream of Christian ministers of all persuasions, whether Baptist or Catholic or Congregational, have willingly become the opening act to what history may judge to be the most public and publicized New Age harangue at the end of the 20th century? And can that in the long run bring true repentance and purpose to whites

than that, is probably to fall into racism.

Farrakhan observed, "The mind of white supremacy is repulsive to God. And the mind of black inferiority is repulsive to God." And we have to give him some credit for adding, "And any mind of black superiority is repulsive to God. But the only mind that God will accept is a mind stayed on Him and on righteousness." Fair enough.

Farrakhan concluded by urging that African Americans join a church, a mosque, or a synagogue that teaches ethical values, and is not just a fiefdom for the pastor. Yet in the same breath he urged that white America hail him as the messenger of the atonement vision and of the age of the death of white supremacy (to be replaced by the Nation of Islam vision of the New Age?) and that Jews dialogue with him in his new triumphant role.

Is it Farrakhan or Adam who is the issue? If the world is created from one Adam, and if the stamp of God is diversity, then no one has the right to expect people to unite under a particular vision or program or banner, except that of human equality and the infinite preciousness of each life. We read that God scattered humanity because they began to talk only one language and to mouth the same words.

The Muslim faith has challenged the doctrines of the Nation of Islam. The African

American churches will have to decide whether to allow Farrakhan to become the symbol of the quest in their communities for self-respect, decency, law, and respect of people and property, or whether they will fashion programs and procedures to achieve these objectives with enough conviction and self-awareness to scrutinize Farrakhan's doctrine and rhetoric in the light of Scripture and sacred values.

As a Jew, I have no right to tell African Americans what leaders to choose. But as a Jew, I have every right to tell Christians and Muslims, African American, Caucasian or whatever race, that they distort my Torah when they bow to any speaker who would use my scriptures or any other to replace what the Torah teaches about human beings descending from one Adam with racial theories rooted in sun-disc incarnations.

As President Clinton, so wisely and so eloquently observed, "One million men are right to be standing up for personal responsibility. But one million men do not make right one man's message of malice and division." May this nation and all peoples speedily recognize that one million men inspired by talk of sun-discs will never advance God's Kingdom as much as one *mensh* willing to be just one of the descendants of Adam.

American Jews involved

Continued from page 2

on the left, have almost traditionally sought campaign funds from their supporters in America. Only a few weeks ago, in our issue of Oct. 11, our editorial "The Israel Election" called for American Jews to let Israelis decide who should rule them and desist from contributing funds to the Israel political parties.

But human nature being what it is, that plea will go unheeded.

Which brings us back to American Jewish supporters of those who are opposed to Israel yielding land for peace, or for that matter those who favor Israel's present course of making concessions in order to achieve, we hope, a lasting peace.

In a perfect world American Jews would take a hands off position on politics in Israel. American Jews should support Israeli hospitals, Israeli universities, even causes proposing fairness to Reform and Conservative Jews in Israel.

But this is hardly a perfect world.

How could these groups, that extol superior soul-incarnations, regarded as leading the world to very particular agendas, often with a millennial time-table, make peace with the plain, stark and rather simple biblical teaching that One God began with only one Adam, and that each of us, man or woman, Jew or Gentile, is Adam, and that Adam is each of us? They can't. They won't. And we have to understand why. If you believe in an army of Adams carried on the 19 rays of a god who is little more than your own idea of enlightenment, how can bizarre racial theories be avoided?

closer to Judaism in its concept of God. And as for religions that we didn't know about and that, thankfully, did not know about us, we were more than willing to leave their salvation to God, who is much better at that than we are, anyway.

For thousands of years now, we Jews have believed that Christianity and Islam can take care of themselves. After what happened in Washington, however, we ought to wonder. Rev. Lowrie of the Southern Christian Leadership Conference described the "Million Man

and blacks in America?

A final point. The Mishnah teaches that God differs from people who mint many coins from one coin and they are all alike, but the King of Kings, the Holy Blessed One, minted all people from the mold of Adam and not one is like another. Therefore, everyone is obligated to say, "For my sake was the world created!"

If you are looking for purpose and dignity and glory in living, if you are looking for a reason to respect life, all life, including your own, look no further than that. To look further than that, to say more



YOUR NAME

By David L. Gold
Installment No. 289

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"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who won the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoyzer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquiries to David L. Gold, The Jewish Post and Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. Please include 75¢ in loose U.S. postage.

Jewish characteristics

Gloria Redd Hawkins (2206 South Balfour St., Spokane, WA 99206) writes: "My father, John Charles Vidmar, who died in 1970, came to the United States from either Croatia (possibly Ravna Gora) or Slovenia (possibly near Ljubljana) around 1890. He was an orphan by age 8 and ended up in northern Mexico. The whole family seems to have many Jewish characteristics. Do the names Vidmar or Sutje point to Jewish ancestry?"

The Jewish Family Name File does not infrequently gets letters from non-Jews who think that they might be of Jewish ancestry because one or more of their relatives have "Jewish characteristics."

Curiously, the querists never specify those characteristics. Are they physical? Behavioral? Both? What is the precise nature of those characteristics and are they indeed exclusively or largely "Jewish?"

Inevitably, the querists get this reply: "Please specify those characteristics and state the basis for your belief that they are Jewish." And just as invariably, as in this case, the querists fall silent, never bothering to write again, unable to stay the course.

To Israel, with love

By JUDY CARR

At a recent international conference on tourism in Israel, to boost "peace" tourism, Minister of Tourism Uzi Baram said Israel wants high class tourism — in other words, tourists with money.

What about the school teacher from America who saved from his monthly salary to pay for the trip of a lifetime to the Holyland? What about the pilgrims, certainly not millionaires? What about the mother of an American immigrant who can go only rarely to see her child and grandchildren?

No, Uzi Baram wants the big spenders. They will pay for big meals, expensive shopping, whizzing around in limousines. But, tell me, Mr. Minister, why should anyone come to Israel for this kind of tourism?

Gourmet eating, high class shopping, trips, they can all be obtained at a much higher level in Europe or in America.

Americans have no need to leave their country to see the inside of a limousine. And they can eat much better in New York than in Tel Aviv.

However, in America there is no Western Wall for the Jews to pray and make petitions. There is no Jerusalem, sacred to three faiths. There are not the tombs of the prophets. Neither are there the kibbutzim and the history of the development of Israel, the most exciting experience a Jew can have. You need not be a big spender to go to the Wall and visit a kibbutz.

So what does Uzi Baram want? More sales of souvenirs. More stays in five-star hotels. This is what this poor little Israeli thinks is big business. More grabbing and grubbing.

Israel is not London, with the theaters, galleries, trips to old English country houses, the nation of Shakespeare. A

Continued on page 11

JEWISH THEATER

They're burying Grandma S. — again

By IRENE BACKALENICK

Yes, it's been a year since Sylvia Schildner Grossman, better known as Grandma Sylvia, died and was laid to rest — fur stole, gold chains,



and all! At that time we joined the grieving members of her dysfunctional family for the funeral at the Helsenrott Jewish Mortuary.

It was in fact not a real funeral at all, but one more interactive theater piece. The Mortuary was really the Soho Playhouse (in lower New York), and the Grossman family and friends were really off-Broadway actors trained in improv.

At the time, I recall, I was critical, and discomforted by the experience. The food wasn't equal to that of other participatory shows — "Tony 'n Tina's Wedding," for example. And interacting with the cast — extending condolences and so on — was difficult for one who prefers the role of disinterested observer!

Yet "Grandma Sylvia" has proved to be an unqualified hit. Sylvia dies and is eulogized eight times a week — to packed houses. Clearly there is something here that draws audiences — older Jewish audiences especially. The humor, the Yiddishisms, the haimishness, is indeed familiar to people of a certain generation.

And I must admit that over this past year, I have thought often and fondly of Grandma Sylvia and her clan, remembering the far-out characters, the zany exchanges, the satire, the dark Jewish humor. How has the show evolved, I wondered? Is it better, funnier, different? Has the food improved?

Thus it was that I attended the unveiling (or rather the one-year anniversary), dragging along a friend. It turns out that nothing has changed.

The scene is still a mix of bereavement and burlesque. They are still burying

Grandma Sylvia amid the outrageous antics of her descendants. The hearse still breaks down on the Belt Parkway. The coffin still arrives in the trunk of the car, still flattens a grandson as it is lifted from the trunk.

Heading downtown to the fringes of Soho, we park nearby and join the "mourners" waiting outside the seedy little theater. We await the hearse's arrival, chatting with the little rabbi in steel-rim glasses and assorted family members.

There is one innovation. Vlad Helsenrott, co-director of the Mortuary, flounces around in a red velvet coat announcing he is turning the mortuary into a gay club — Club Mortuary, as the signs proclaim. (But we know it's not true.

They'll be burying Sylvia for a long time to come.)

The rabbi, who is a rabbin-in-training, is anxious, solemn, overwhelmed by his responsibilities. He had known Grandma Sylvia personally, he explains, and she had attended his bar mitzvah. He is in fact wearing his bar mitzvah jacket in her memory.

We are herded through basement halls, past framed awards which proclaim the Mortuary's "excellent service." Ultimately we are upstairs in the "chapel" proper, seated on rickety chairs, surrounded by the Grossman family. We have become part of the action.

The ceremony is marked by frenzy, drunkenness, hysterics — and an eye to the

Continued on page 10



Sheri Goldner in "Grandma Sylvia's Funeral"

FLEISHMAN'S FLIGHT

Farrakhan has given us a record to watch

By ALFRED FLEISHMAN

Louis Farrakhan is now dubbed as the "Great Black Hope." That's the real reason for this column.

The Jerusalem Post, International Edition, dated Oct. 28,



carries a full-page story with a huge picture of Farrakhan. It is titled "Louis Farrakhan—The Great Black Hope."

It is written by Sue Fishkoff and based chiefly upon an interview and the books of Tel Aviv University professor, Dr. Robert Rockaway, who has made "studies in depth of the black community."

He points out: "The situation of blacks in America today is desperate. Young black men are dying. The unemployment rate is double that of the white community. The infant mortality rate in Harlem equals that in Bangladesh... They are looking for easy answers and that's what Farrakhan is providing."

"Who's responsible for our condition?" he asks. "The white devil. And among whites especially the Jews."

There's much more to the full-page article, among which is Dr. Rockaway's comment or concern.

"The frightening thing," Rockaway continues, "is how well Farrakhan is succeeding in his attempts to become America's pre-eminent black leader."

"... It is hard for mainstream black leaders to oppose the man. Mixed in with the fiery anti-white and anti-Jewish rhetoric is a strong, hopeful call for black unity and black male responsibility."

Rockaway says: "Do I think the nation of Islam will go away? No, I don't. The press coverage gives him credibility. He appears more invited on TV, more often than any other black leader. The more he attacks the Jews the more he is invited on talk shows. You cannot ignore

Louis Farrakhan."

First, let me say, I agree with Dr. Rockaway in that "you cannot ignore Louis Farrakhan."

I disagree with him however, in his very deeply expressed concern about the "future of Farrakhan."

Yes, he had a Million Man March that was attended and seen, by more than anything else of what kind that anyone hardly anyone can remember.

But we should not forget Father Coughlan, who a few years ago, wielded his powerful voice and vicious anti-Jewish sentiment on the radio to an audience that was estimated at 30 million listeners each Sunday.

He ended up quoting his anti-Jewish sentiments from Hitler, Goebels and Goering. His superiors in the church called a halt, and now only old-timers remember him.

Where is he today? Where is Gerald L. K. Smith? Where is the Henry Ford Dearborn Independent? What are the many others who used the same scape-goat, anti-Jewish tactics?

There have been many others who have used anti-Semitism as a basis for making their names public, and some even famous or, are seeking an audience, someone to blame for just about everything and anything. It is not new. And it is not the end.

We still have an ADL and Abe Foxman and other Jewish agencies who are still around to remind us of our system of government, our rights, our responsibilities, and what makes us really a great nation and Jews a great people who will survive, even the best of efforts of the likes of Farrakhan and others like him.

But Farrakhan will end up like many others. Uncomfortable presently, for many of us, yes!

But we should take a better and more relaxed and realistic view. Sometimes excessive emotionalism causes us to forget how different we are and why they use us!

What it does to others? And how we view all of this in the long run? How can we keep from falling into traps, and sometimes even do their work for them?

But back to Farrakhan. The

latest user of anti-Semitism.

He messed up his two-and-a-half hour speech that I, like many others, spent almost an entire afternoon listening to his every word when we came home from shul on Simchas Torah.

I am not going into his numerology nonsense, even though it is worth reviewing, to see how far he really has sunk to make his points. Points that hardly any of his listeners understood (and reminded some, wrongly, we believe, of Gematria).

But he did exact pledges through swearing and promises, and he did give advice and directions for the future.

Whether he likes it or not, these are now a basis for an evaluation, of judgment. And it is my sincere belief that we will stand or fall upon them.

Let's take a cooler look! A million oaths! He had the million men raise their hands and swear to God, repeating their own names each time. He thus gave the entire world a basis for judgment. Not only as to his effectiveness, but also to his ability to continue to really be the "Great Black Leader."

It now appears that he will need to call upon more of that "divine inspiration" that he and his followers quoted as coming directly, as the basis of his anointing by Mohamed.

Now we can make an evaluation, beginning with how much money was raised in the collection from the million men, and what is it he has solemnly promised he would fully report on.

We can also evaluate the degree of success he will have to collect his billion dollars annually, on the basis of \$10 from each man present in Washington.

We can also check upon the results of, how many new members did the Urban League the NAACP and the black churches get from his direct pleading? This constructive appeal should be easy to check! These are important results and should be kept track of! They are also a legitimate basis for evaluation!

How many new black businesses have been formed? How many new homes have been built or even begun? How many new hospitals? How many new factories em-

ploying black people? And where and how much, is the entry of international trade by blacks?

These were all based on the most serious of oaths, with upraised arms, sworn to God, as being efforts to fulfill. They would indeed all make a real difference in our society.

They can show what can and should be done. They should be recorded, records kept, and publicized, with every effort made to succeed.

He, Farrakhan, indicated that blacks could, and should, do this alone! They have the capability, he declared. Anyone who saw and remembers the dramatic, the many raised hands and the serious sworn oaths, will remember. The million men all swore they would never use a knife or a gun to "beat, cut or shoot any black members of my family or any other human beings."

How many have, or plan ahead, and what sort of plans are there being made to orga-

nize, to hire black workers, etc.? These are really basic essentials!

We are certain the black press in the nation will be glad to publicize them. So will the *Wall Street Journal* and just about all other financial publications.

How many of the oath are carried out? What is the real record? Work of all kinds is badly needed by blacks!

The police records in every city throughout the nation, the FBI and others, will be more than happy to make the results of these pledges public.

How many children, "little boys and girls have been prevented from abuse" as a result of the holy pledges?

How many drug dealers or users have given up, after the holy pledge, sworn to God? "I pledge from this day forward that I will not poison my body with drugs or that which is destructive." A direct quote that is essential to a new

Continued on page 14

ABOUT BOOKS

By JACK FISCHER

Schocken has recently republished, in paper, a classic in our understanding of Jewish life in eastern Europe on the eve of the Holocaust. The



book is *Life is With People: The Culture of the Shtetl* by Mark Zborowski and Elizabeth Herzog, foreword by Margaret Mead with a new introduction by Barbara Kirshenblatt-Gimblett. (\$16).

A book of timely interest is *Securing the Covenant: United States-Israel Relations After the Cold War* by Bernard Reich. Greenwood (this month, \$44 cloth, \$15.95 paper).

New titles from Oxford University Press include *The Politics of Conversion: Missionary Protestantism and the Jews in Prussia 1728-1941* by Christopher M. Clark (this month, \$52). Clark's book won the

National Jewish Book Award in Jewish History, *God at War: A Study of Power in the Exodus Tradition* by Thomas B. Dozeman (March, \$39.95) and *Contemporary Jewish Ethics and Morality: A Reader*, edited by Elliot N. Dorff and Louis E. Newman (this month, \$24.95 paper, \$45 cloth).

Jewish readers and all people of good will should be offended by Jabra Ibrahim Jabra's casual and uncritical reference to Jewish ritual murder in his *The First Well*, translated by Issa J. Boollata. University of Arkansas Press (Nov. \$14). Coming in November is *When Truth Was Treason: German Youth Against Hitler*, compiled, translated and edited by Blair R. Holmes and Alan F. Keele. University of Illinois Press (\$34.95).

Three additional forthcoming books from Oxford are *Why Should Jews Survive? Looking Past the Holocaust Toward a Jewish Future* by Michael Goldberg. (Nov., \$18.40); *The Yahwist's Landscape: Nature and Religion in Early Israel* by Theodore Hiebert (Dec., \$36) and *The Jewish Religion: A Companion*, edited by Louis Jacobs (Dec., \$32).

The state of Jewish scholarship in America

Individual excellence, institutional mediocrity — and the reason why

By JACOB NEUSNER

ST. PETERSBURG — Influential scholarship on the Jews and Judaism — the kind that changes minds and asks interesting questions — goes on in the USA, the leading center of Jewish studies in the world. But that is no thanks to the departments of Jewish studies and seminaries. Good books come from wherever they come from, there is no predicting, on the basis of university or seminary affiliation, whence or why. Many individual scholars attain excellence, but most institutions — universities, seminaries alike — disappoint.

So first-rate people would at (otherwise) undistinguished schools, and are stimulated by colleagues who practice a common discipline (sociology or religion or history of a given time and place, for instance), and so write good books. But those who find a monopoly situation — Jews teaching Jewish stuff to Jews — form a little intellectual ghetto. And the walls press in, so the ghetto gets tinier and tinier, as the locals develop grand ideas of "our crowd" and dismiss everyone else.

Now, there is an exception to the rule, a university that organized Jewish studies into a department but did so astutely. But the rule of mediocrity of collectivities — the ghetto departments — is only proved by that one exception. So if we rated academic departments of Jewish studies, a school like New York University, not famous in many areas, stands far higher than Harvard, Yale, Princeton, Columbia, Brown, and the rest of the Ivy League plus Jewish Theological Seminary and HUC-JIR—combined!

That is the dirty little secret of Jewish scholarship in the USA, the failure of the Jewish Studies programs to set a standard of excellence—productivity, intellectual vitality, originality, influence. And the reason, which is no secret, is the prevalence of a monopoly spirit of self-protection in the generality of ghetto-departments, which are very boring places.

But there is a second reason, not excluded by the first. The universities themselves took mountains of Jewish money to set up their chairs, departments, and programs, but then did not insist on high standards of appointment. The universities never thought the subject made a difference, so they settled for boredom.

Northwestern, for instance, permitted both the chair's donor and rabbinical politics to interfere, so that the dean of the University allowed local rabbis through the donor to veto an appointment. The result was that the donor's chair at Northwestern never attained any kind of excellence or honor. Elsewhere, at Chicago and Stanford, for example, local ethnic-Jewish professors not in Jewish studies and lacking all first-hand knowledge of sources could assert their "expertise" based on birth into the "race," imposing their own prejudices in place of hard-won learning in Jewish subjects. The Koshland search committee at Stanford was made up mostly of local Jewish professors of anything but Juda-

ism. Under such circumstances, important appointments are unlikely.

Individual excellence but collective mediocrity forms the rule. By what criterion greatness? and what do I mean by a great center of learning? It is a place from which important ideas flow, out of which important books are published.

For instance, the New York campus of Hebrew Union College-Jewish Institute of Religion, in the persons of Lawrence Hoffman and Eugene Borowitz, is a veritable fountainhead of important books, ideas, and insights. By the same

criterion, Hebrew Union College-Jewish Institute of Religion in Cincinnati is provincial, dull, and arid. Proof? Name the last five books published by professors there that made a difference in the world of learning. I can think only of Ben Zion Wacholder on the Dead Sea community as a major player on the national scene. By that estimable standard, few others there qualify. Here is one example of a case among many in which the whole adds up to less than the sum of the parts.

The institutions think well of themselves. No surprise there — they review their own books and print the reviews in their own house organs too, as at HUC and JTS. And they make sure no one else's books are reviewed at all, if they can stop it. But the ghettos in the end have become rest homes for clubby nobodies. The rabbinical seminaries have difficulty attracting the professors they want.

For instance, it is common knowledge that the last seven or eight times the Jewish Theological Seminary of America offered professorships to scholars to join the faculty, the offers were turned down — by their third choices! And JTSA cannot hold those of its faculty whom universities want, with Ivan Marcus off to Yale, and Shaye J. D. Cohen to Brown. Along these same lines, a member of the Board of Governors of HUC-JIR wrote to me that they just now have lost several important professors to universities. The trustee thought it was a matter of money. It never is. Money is not a reason but merely



Jacob Neusner

an excuse.

The problem is not that the ghettos lack talent, the opposite is the case. The Jewish Theological Seminary of America (like HUC-JIR) has on the faculty productive, interesting scholars, Jack Wertheimer in sociology of the Jews, David Kraemer in Talmud, David Roskies in Yiddish literature, Neil Gillman in theology. All have written influential books. The problem is that the ghettos make claims that transcend their achievements. Like Jerusalem, they are centers without peripheries. What informed person would compare the JTSA faculty today to the one built by Louis Finkelstein, with its superstars such as Abraham

Heschel, Mordecai Kaplan, H. L. Ginsberg, Judah Goldin, Shalom Spiegel, Hillel Bavli, and, last, Saul Lieberman!

But no monopoly controls much — even Jerusalem's Jewish studies department cannot stop the world of Tel Aviv, Beer Sheva, Haifa, or Bar Ilan Universities — and the good people find work and pursue their careers. And that explains why the good world comes from where it comes from, so that there is no correlation between the name of the university or seminary and the quality or consequence of the scholarship that is produced there. No one thinks of HUC-JIR in New York as a flagship institution, but heavy-weight scholarship and theology come out of there, and the best book on the ethics of Judaism comes from Elliot Dorf at the University of Judaism in Los Angeles (which Chancellor Schorsch called a community college), not from anyone at JTSA in New York City.

Well, what about leading universities' scholarship on Judaism? Take the country's supposed flagship universities, Harvard, Yale, University of California at Berkeley, and Chicago, for example. "Everybody knows" that these are the best universities in America, so, of course, they should be the best universities in Jewish scholarship. They should be, but they're not. Chicago scarcely registers; Yale is a laughing stock; Harvard tops the ladder only in self-gratifying pretentiousness; and Berkeley is, well, rather strange. There is no correlation between the position of a university on the pecking order of prestige and the quality of the scholarship on Judaism carried on in that same university.

Harvard's Jewish studies began with the world's greatest scholar of Judaism of our century, Harry A. Wolfson. Now they have a Harry A. Wolfson Professor. I am confident even the rather ordinary holder of that position would not compare himself to the great man whose named chair he holds. The Harvard Divinity School has no study of Judaism, only of "Old Testament" taught by an Orthodox Jew who occupies its chair in "Jewish studies," and that's not the same thing.

And, when it comes to Yiddish, Harvard appointed Ruth Roskies Wisse, but the most interesting ideas — the single best book in English — on Yiddish literature come from David Roskies, her brother. Both siblings applied for the job, and in my opinion, Harvard chose the wrong Roskies. Why? Well, maybe it was affirmative action and all that. So, in all Harvard may be "the best" in this, that, and the other thing, but no one anywhere imagines that it is "best" in Jewish scholarship, despite its superlative library in the field.

Compare the second and the first rank campuses of the same system. California at San Diego has a brilliant Bible scholar, with massive national influence, Richard Friedman, whose new book on theology is compelling and influential. Friedman ploughs a straight furrow for himself. He knows one field and works it deeply. But UC-SD is not the lead campus, Berkeley is.

There at Berkeley a trendy scholar writes on this, that, and the other thing, a soggy sparkler that fizzles again and again. He can't seem to write on the same subject for more than a single book, a peripatetic intellect passing successive, idiosyncratic opinions on unrelated subjects from Midrash, to Paul, to the enlightenment.

UCLA in Hebrew Literature has the solid Arnold Band, who has not done much, but whose work on Agnon approaches the status of a classic. I'd have chosen his solid work for my faculty over his Berkeley counterpart. All work on Agnon begins with Band, but no work on anything has to begin with his competition up the coast.

How come good places make ordinary appointments? The reason is, contempt for the Jews and their culture. The Jews didn't really matter, only their money did. So the universities took Jewish money and created Jewish professorships, but they did not maintain the same standards that apply for named chairs in general. In fact they didn't care what they did. They took the money and then, as I said, let the local Jews — professors of this, that, and the other thing (chemistry or French or eighteenth century Enlightenment history, for instance) — do whatever they felt like. Politics governed, achievement made no difference (the local Jews, playing I think you think, wanted anything but someone who really knew the sources of Judaism, for one example, or the social history of the Jews in a particular place and time, for another).

Jewish studies were treated with contempt-as trivial and local, not honored by being held to high standards of solid accomplishment. That's why the chairman of Religious Studies at Yale some years ago, Wayne Meeks, wrote to me to say, "Granted, you are the best in the world, but we have to choose what's best for Yale." I wrote back asking whether the same criterion governed in choosing professors of brain surgery or law. If so, I wouldn't go to Yale for brain surgery or for a judge. And what was "best for Yale" wasn't very much. Would that they'd settled for (at least) second best. For all their millions of dollars — they are up to five chairs, I hear — they still have no doctoral program. So what is good for Yale is not good for Jewish studies. They got mountains of money and produced molehills of scholarship in the only forum that counts, which is, publication.

Chicago is best left in its provincial solitude; they think they're great, and no one else cares.

If not Harvard and Yale, Berkeley and Chicago, then what about Brandeis? In the days of Simon Rawidowicz, Alexander Altmann and then Marvin Fox and Nahum Sarna, Brandeis played a massive part in the academic study of Judaism; it turned out well educated graduate students in philosophy (Altmann and Fox) and Bible (Sarna). True, its Department of Near Eastern and Judaic Studies presented an incoherent smorgasbord, a meal consisting of a salad, a plate of peas, and strawberry short cake with a glass of water. But the greats made it work. That is because, in times past — from Rawidowicz and Altmann through Sarna and Fox, Brandeis maintained standards. Today many doubt that anybody there cares about academic excellence (the only kind). So these days, when the chancellor of the Jewish Theological Seminary meets the president of Brandeis, he can smile: he is better than *somebody*.

What about Princeton? Well — what about it? The adjectives that apply are amateurish and trivial and self-celebratory, with no one of even local standing. The place has a lot of cooks, but no broth to spoil. Princeton certainly never wanted to become famous in Jewish studies, and it has accomplished its goal — complete with the predictable cackle of affirmative-action-women and lots of cheap tenure.

Well, to come closer to home, what about Brown? In my time — twenty years there — more than forty graduate students passed through, many got MAs, and twenty of them got Ph.Ds. But Brown's low opinion of my work as a graduate professor is quite public: they appointed as my successor the same Shaye J. D. Cohen who in *Conservative Judaism* wrote and described my Brown doctoral students (including several JTSA alumni whom he himself had taught and recommended to me!) as an entire generation of *haratzim* ("ignoramuses"). So, choosing him, Brown repudiated two decades of their own alumni. That's what they think of their work. They're right about themselves, wrong about their alumni.

Yeshiva University is not on anybody's map. So far as anybody knows, only one or two of their entire brigade of scholars of Judaism there even wants to join the world beyond and talk to it. They don't read anybody else's books, and nobody reads theirs, with one exception: to prove the rule.

That brings me back to the only department that, overall, seems to me to lay plausible claim to excellence is the Skirball Department of Hebrew and Jewish Studies at New York University. There I see important scholars working together and producing a decent corpus of consequential scholarship. Its older generation — the inestimable Baruch A. Levine, who started everything good there and made it work, its middle aged generation, represented by Robert Chazan, and its younger generation, exemplified by Elliot Wolfson — all show what a solid department should look like — a group of professionals, doing work of high quality. Not wannabes but *now-ares*, they don't bother passing their opinion on this, that, and the other thing; they write their books and teach their students. By that criteria, Harvard, Berkeley, Yale, Chicago, Princeton, and Brown must hang their heads in shame.

So much for the centers, what about the individuals in departments of literature or history or religious studies or sociology or economics or political science or any of the humanities and social sciences, all of them focused on the disciplinary study of Jewish problems? From week to week and month to month, first rate books come out, written by intellectually ambitious and hard-working, learned and self-critical scholars. I could fill these pages many times over by listing titles of works I admire and from which I learn.

But where are the scholars who write them? They are wherever they are. There is no pattern, no correlation between university distinction and Judaic or Jewish studies excellence. If the best work on Yiddish literature comes from Jewish Theological Seminary of America by a scholar Harvard didn't want (when affirmative action overrode intellectual distinction, choosing the sister over the brother when both applied for the same chair in Yiddish), the best work in Jewish biblical theology from University of California at San Diego and not from Harvard or from Berkeley, the most interesting work on Jewish mysticism from New York University (Elliot Wolfson) and not from Brandeis, what does it mean?

It means, there is no correlation between the prominence of a university and the quality of Jewish scholarship at the same university. So the non-field of "Jewish studies" — a collection of unrelated topics, inchoate subjects — persists in demonstrating its mediocrity. But that's not the point.

The point is, in the USA and in Canada there are people whom the public would not know, many people who are doing much more important and interesting work than anybody at the "prestige universities" and seminaries. In upstate New York, in Ontario and Quebec, in Oklahoma, in Illinois and Nebraska, in Iowa City, Iowa, in Denver, Colorado, in Wyoming, in Georgia, in Wisconsin, in the Catholic colleges and universities, in the small liberal arts colleges, in the huge state universities — everywhere you turn, you find good books and articles — and by the way, superior teaching!

For in places like these, you can't keep Jewish studies alive, if all you are is a self important pontificator. Without a protected market such as a rabbinic school provides, where the standards of teaching are notoriously abysmal, as the intel-

Continued on page 13

DIGEST OF THE YIDDISH PRESS YAACOV'S WORLD

2 early Zionists

By RABBI SAMUEL SILVER

In one issue of the *Forward* two early leaders of Zionism are graphically profiled. Both of them, Max Nordau (1849-1923) and David Wolffsohn



(1856-1914) were exciting and ignited by Herzl's book *The Jewish State*, and quickly joined Herzl in gatherings of the Zionist Congresses in Switzerland.

They came from different backgrounds. Wolffsohn, as Rabbi Avron Ben Zion Shurin points out, was a pietist. A native of Lithuania, he rose from poverty and became a prosperous timber merchant in Cologne, Germany. It was he who designed the Zionist flag and conceived the idea of terming a Zionist donation a shekel. He accompanied Herzl on his visit to Palestine where, on a hot day, they got a cool reception from Kaiser Wilhelm. They asked him to persuade his friend, the sultan of Turkey, to let the Jews have their Holy Land back. He advised them to turn Christian.

Wolffsohn succeeded Herzl after the latter's untimely death, as president of the World Zionist Organization and handled financial matters as head of the Jewish Colonial Trust.

Nordau, a native of Hungary (where Herzl was born) was a doctor and an author. His oratory dazzled many of the Zionist Congresses. Nordau was asked to examine Herzl to ascertain whether he was insane. After the exam Nordau delivered a famous statement. He told Herzl, "If you are insane, so am I. You

can count on me."

Herzl wasn't much of a speaker. He had elegance but Nordau had eloquence. The son of a rabbi, Nordau gave up Orthodoxy and almost left Judaism, but was brought back to it by the Herzlian influence.

The *Forward's* David Rosenthal states that Nordau felt that anti-Semitism would disappear only when Jews would have a home base. At one point he called for a "transfer" of 600,000 Jews into Palestine. But the plan was deemed too grandiose, and was rejected.

A publisher would do well to re-issue some of Nordau's many books such as *The Conventional Lies of Our Civilization*, an attack on some of the crudities of ultra-fundamentalist religious groups.

Rackman book praised

Dr. Emanuel Rackman, of Israel's Bar-Ilan University (and formerly of Long Island, New York and Manhattan's Fifth Avenue Synagogue) is an Orthodox rabbi often classified as a moderate or centrist. The *Algemeiner Journal*, edited by a devotee of Lubavitch chasidism, is theologically to Rackman's right. Nonetheless, the paper lauds a book, *Studies in Halacha and Jewish Thought*, written by Rackman in conjunction with his 80th birthday. The article says the book, a collection of essays and lectures, demonstrates the author's belief that Orthodoxy and science are not incompatible. In a Foreword, Rabbi Shlomo Eckstein, Bar-Ilan's president, praises the 384-page tome and lauds Rackman for his "courage in clinging to views that in some quarters are regarded as controversial."

Rabbi Sam Silver may be reached at 2309 NW 66 Dr., Boca Raton, FL 33496.

Another Jewish college president

NEW YORK — Another Jewish college president to add to the list was featured in a special section of Sunday's New York Times — Education Life. She is Rita Bronstein, who has raised the endowment of Rollins College, Win-

ter Park, Fla., by 57 percent. In 1991 Rollins received \$3.5 M. in gifts; and last year the total was \$8.6 M.

Also featured in the magazine under the headline "College Presidents in the Spotlight," was Neil L. Rubenstein of Harvard.

By YAACOV LURIA

When I damned PC a while ago for putting a damper on humor, I hope none of you gentle readers concluded that I was opposed to either good



taste or good sense. I'm against a categorical code, a one-size-fits-all set of ukases by self-appointed czars. I cherish the right to rely on my own sense of right and wrong, however faulty.

I never, for example, have said, "Indian-giver" when I meant someone who announced a huge contribution for the UJA and then had his/her bank stop the check. I call such dastards, "holy hypocrites." I have never met an Indian who gave grudgingly. Honest injun.

The English language is a tough struggle for people who didn't start speaking it as children. For example, tough, thought, though and through have the same combination of letters all pronounced differently. Go figure.

I find nothing wrong with humor that depends on linguistic wrestling. An example: During the many years I lived opposite Van Cortlandt Park in the North Bronx, I occasionally schlepped a set of clubs up and down the steeply undulating hills of its golf course. One Friday afternoon I found myself one of a foursome with a Japanese from Hawaii named Jack. Marveling at my ineptitude as a presumed golfer, Jack asked, "Do you pray often?" "Every day," I answered. "I'm praying tonight in fact."

That puzzled Jack. "At night you pray? Where?"

"In my synagogue," I answered. Then I explained my weak witticism and offered to help him pronounce "pray." He was able to enunciate "pay" and "lay" separately. "Now put them together and say, 'Play.'"

Jack made a tremendous try and said — you guessed it — "Pray." I gave it up and told

Jack, "Imagine my trying to speak Japanese."

We shared a good laugh and went on playing — or praying — golf.

I like the story about the San Diego resident who left his Japanese wife, a beautiful woman named Sayonare, at home while he went off on a long business trip. When he came back, a neighbor told him that Sayonare had strayed

during his absence. One frequent nighttime visitor was a man who wore an earring with a Jewish star.

The traveling man confronted his wife with the rumor. "Absonute rye!" she said. "Who make up such babamaisu about Sayonare?"

Yaacov Luria may be reached at 3450 Third Ave., Apt. 302, San Diego, CA 92103

Backalenick

Continued from page 6

main chance (to business opportunities, that is). Tributes to Grandma are mixed with sales pitches from the podium and jockeying for business contacts. And it is an ongoing fashion show. The Grossman women, young and old, are clad in black leotards, mini-skirts, and abundant gold jewelry, as they lash out at one another. Old jealousies and grievances surface, fueled by a wide range of neuroses. It is all laid out — or rather, laid on with a trowel. Good taste is not the keyword here.

Midway, we are herded back downstairs, to partake of bagels and cream cheese spreads — and iced tea. The fare, we note disappointedly, has not improved in one year.

Back upstairs the hysterics mount, in the last half of the two-hour show. Some of the shtick, we grant, is hilarious — contemporary and timeless Jewish humor — and some of it is contrived, strained.

Ultimately one must ask: why is "Grandma Sylvia's Funeral" such a long-running hit? Is it that many of us long to be on stage ourselves? Is it the exhibitionist in us all? Is it because the angst, in all its forms, is so familiar? Is it because we Jews have learned to counteract despair by humor — and we identify with this basic precept of "Grandma Sylvia's Funeral?"

Surely, it cannot be the iced tea and bagels. In fact, we urge theatergoers who attend "Grandma Sylvia's Funeral" not to overindulge in the bagels. Far better to save one's appetite for post-showtime and explore the culinary possibilities in nearby Soho. Spring Street and Prince Street abound in ethnic and New Age restaurants!

Meanwhile, "Grandma Sylvia's Funeral" shows every sign of going on forever!

Irene Backalenick may be reached at 373 Greens Farms Rd., Westport, CT 06880

MISCONCEPTIONS

New utensils kosher, but...

By RABBI REUVEN BULKA

Misconception: All brand-new utensils are kosher and permitted for immediate use.

Certain utensils, including



forks, knives, and spoons made of metal, and other

types of dishes, must go through an immersion process before being used for eating. They are dipped in a mikvah, a specially constructed vessel of water for the kashering of dishes.

This is not to imply that the dishes are not kosher beforehand. This procedure is to sanctify the utensils, which will be used for the sacred purpose of feeding the body, so that the human being can actualize responsibility energetically.

ISRAEL: AS I SEE IT

Vote to move U.S. embassy is welcomed

By SAMSON KRUPNICK

At long last the United States righted a wrong existing since May 1948.

The Senate and House of Representatives in over-



whelming votes, the Senate by 93 to 5 and the House of Representatives by 374 to 37 passed identical bills to move the U.S. Embassy to Israel's capital, Jerusalem. Much credit is due Senate Majority Leader Robert Dole, who sponsored the legislation in the Senate and to Speaker of the House Newt Gingrich, who followed suit in the House.

Senator Dole's statement was indicative of the reaction of the vast majority of the American public. He called it "... an historic day for the U.S. Senate. Long discussed and long promised, it marks the day a U.S. Embassy in Jerusalem will be a reality." Even more significant is the statement of policy declared by the United States accompanying the bill. It states: "Jerusalem should remain an undivided city in which the rights of every ethnic and religious group are protected. Jerusalem should be recognized as the capital of the State of Israel, and the United States Embassy in Israel should be established in Jerusalem no later than May 31, 1999."

Doubt was expressed as to the effectiveness of these resolutions unless some provision was built into the bills exerting pressure upon an administration to make the move a reality. Such a provision exists in the bills, in the form of a limitation upon the State Department's funding for embassies for the year 1999 unless the U.S. Embassy has opened in Jerusalem. However, in order to win more votes and to pacify somewhat a hostile administration led by President Bill Clinton and Secretary of State Warren Christopher, a provision was entered permitting the president

to delay in six month intervals the moving of the Embassy "... to protect the national security interests of the United States."

While both sponsors Senator Dole and Speaker Gingrich had it placed in the Congressional Record that this limitation is to be construed "narrowly," both President Clinton and Secretary Christopher announced clearly that they intend using this right to delay the Embassy move to Jerusalem so as "not to affect the peace process" with the PLO.

In contrast to previous attitudes by ministers in the present government, both Prime Minister Yitzhak Rabin

and Secretary Christopher immediately dispatched urgent messages to the Arab countries "explaining" the resolutions and emphasizing the executive role in controlling the effective dates, enabling the peace process to continue unharmed.

Nevertheless, Arab responses were unrestrained with terms ranging from "stupid" to "criminal." The most outraged was Yasser Arafat. He declared in anger: "In the name of the Palestinian people and Palestinian Authority we reject every word and sentence of this decision."

The Senate and House vote followed closely Arafat's appearance at the United Na-

Arafat's call.

The "fragile" peace process continues at a slower pace, despite constant sleep-losing fears about being hurt by this or another happening. Apparently both negotiating parties are anxious to proceed speed-

ily from the present mess to an even greater mess as seven new Arab cities will become centers for terror.

Samson Krupnick may be reached at 22 Pisker, Jerusalem 92228 Israel.

Israel recognized in medical science

JERUSALEM — Just how far Israel medical science has advanced was seen as the U.S. Food and Drug Administration has announced it will recognize clinical trials carried out in her hospitals. Now

products of local companies may be tested on patients in Israel rather than abroad.

Sweden is the only other country with that dispensation.

Carr

Continued from page 6

friend just described to me a thrilling trip to Prague, Vienna and Budapest, a trip crammed full with theater, opera, museums, galleries, the greatest culture Europe has to offer.

Uzi Baram thinks he can compete with all this to bring along the millionaires... Funny little man! Sweet little Israeli!

No, Mr. Baram, stay with the attractions Israel already has, that attract the religious Jew, the pilgrim. Admittedly they are not usually very rich, but they are constant, loyal visitors.

And these people love Israel. They come with all their hearts. They bring devotion and loyalty with them and go home and spread the good word to their communities and congregations, Christian

and Jewish.

Whatever shops Israel builds, they will not compete with Fifth Avenue and London and Paris. Israel already has a gourmet cuisine, but who thinks of Israel as a center for good eating? Cefilite fish and Kosher McDonald's perhaps.

Uzi Baram is going to kill the goose that lays the golden egg and end up with little or no tourism if he neglects the Jewish visitors and pilgrims and goes all out for big spenders.

What do these big spenders want? Casinos, sex tourism, even child sex, porn parlors. Forget it, Baram. Let Israel's tourists come to the Western Wall, not the brothel.

Judy Carr may be reached at POB 6431, Tel Aviv, mnx 61 063 Israel

Senator Dole's statement was indicative of the reaction of the vast majority of the American public. He called it "... an historic day for the U.S. Senate. Long discussed and long promised, it marks the day a U.S. Embassy in Jerusalem will be a reality." Even more significant is the statement of policy declared by the United States accompanying the bill. It states: "Jerusalem should remain an undivided city in which the rights of every ethnic and religious group are protected. Jerusalem should be recognized as the capital of the State of Israel, and the United States Embassy in Israel should be established in Jerusalem no later than May 31, 1999."

and Minister for Foreign Affairs Shimon Peres issued welcoming statements approving the Senate and House warm and enthusiastic decisions. The Prime Minister in thanking Congress added: "There are no two Jerusalems. There is only one Jerusalem. For us Jerusalem is not subject to compromise, and there is no peace without Jerusalem." Minister Shimon Peres concurred, declaring: "If there is one issue Israel is united around it is a united Jerusalem as the capital of Israel." However, both President Clinton

and Minister for Foreign Affairs Shimon Peres issued welcoming statements approving the Senate and House warm and enthusiastic decisions. The Prime Minister in thanking Congress added: "There are no two Jerusalems. There is only one Jerusalem. For us Jerusalem is not subject to compromise, and there is no peace without Jerusalem." Minister Shimon Peres concurred, declaring: "If there is one issue Israel is united around it is a united Jerusalem as the capital of Israel." However, both President Clinton

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SOCIAL CALENDAR

By Jean Herschaft

Colorful photos mounted on easels in the Plaza Hotel's ballroom reception area move the heart. The pictures are of Keren-Or's multi-disabled blind youngsters in their beautiful home in the Ramot neighborhood of Jerusalem. Nestled in the hills overlooking the city, Keren-Or's center is a fairyland castle that utilizes the latest of modern technology and boasts a skilled and loving staff of therapists, teachers and caretakers.

- Batya, a 5-year-old blind and mentally retarded girl, carefully tests the waters of a swimming pool, held by a woman therapist.

- Bitan, a 15-year-old mute boy mounts a horse, an exercise that develops important motor skills, assisted by a trainer and teacher, one holding Eitan's arm, the other guiding the animal.

- Leah, a 10-year-old blind muscle-impaired girl stands by a Hanukkah menorah, match in hand, guided by her teacher, practicing for the Holiday of Lights, as Hanukkah dreidels spin.

- Zohar, a 9-year-old blind and mute girl plays on a specially designed, "Space Invaders" computer, in a game where sound helps her locate and detect invaders.

These are real life portraits of moments these multi-handicapped blind children enjoy. They gain confidence in their abilities and improve their self-esteem while performing activities healthy Israeli youngsters take for granted. This is just a glimpse of a true children's castle — Keren-Or, the only residential and day care center of its kind in the world under Jewish auspices devoted exclusively to the care and rehabilitation of multi-disabled blind children.

The photos provided a welcome pathway to Keren-Or U.S.A.'s gala 20th anniversary celebration dinner. Over 300 guests in elegant attire paid tribute to the evening's honorees. **Stephen L. Hammerman** of Atlantic Beach, NY, received the Ray of Light Award, presented by his rabbi, **Basil Herring**, spiritual leader of the Atlantic Beach Jewish Center. Mr. Hammerman is vice chairman of the board of Merrill Lynch Co., Inc., and is a member of the board of directors of the New York Stock Exchange. He has also served on the board of governors of the National Association of Securities Dealers.

Stephen and his wife, Ely, have four adult children and nine grandchildren. In a moving acceptance speech, Mr. Hammerman spoke of his recent visit to the Leor and Ronee Sabbah Educational Center, Keren-Or's world-class, modern facility, completed in 1991, which now serves 80 residential and day students with 110 therapists, teachers and aids serving their needs.

"When a multi-handicapped blind 9-year-old at the home put her arms around my neck in filial devotion, it brought the warmest feeling. You see," he said, "I have a 5-1/2-year-old granddaughter, Stephanie, who is cerebral palsy disabled. She lives in Long Island and is bused in to a rehabilitation center nearby. The poor at Keren-Or receive the best that private facilities offer the more economically blessed." He listed other Keren-Or firsts, a Hebrew-speaking elevator, featuring an automated voice system and Braille operating buttons which directs passengers to chosen floors; a gym with motor and physical therapy aids; a cafeteria furnished with special plates, drinking glasses and sized-to-fit high-chairs and seats; a synagogue with Hebrew prayer books and volumes in Braille, among many innovations.

Peter Kash was bestowed with the Outstanding Young Leader Award, presented by **J. Morton Davis**, head of D.J.L. Blair & Co. Said Mr. Davis: "As co-founder and senior managing director of Paramount Capital, Inc., a bio-venture investment bank, Peter has raised in excess of \$150 million for more than a dozen Israeli companies, including Bar Ilan University's ANSAN Pharmaceuticals and Weizmann Institute's Xenograft Technologies."

Continued on page 14

JEW BY CHOICE

Our magical temple

By MARY HOFMANN

Since our congregation has neither sufficient members nor sufficient funds to support a building of our own, we have worked out a congenial



arrangement with the local Methodist Church. For a pittance, we "rent" one of their meeting rooms, which fortunately has a large closet we can call our own.

We've had to make do over the years, creating or purchasing furnishings, equipment, and decorations that can be stored in the closet but, all put together, make the room a Jewish sanctuary — at least for the duration of the service.

The room has looked particularly beautiful of late, due to the finishing touches donated by several of our members. I chuckled at the last service when I realized that we don't even spend time organizing the set-up any more. We all simply know what to do and, in a twinkling, we've turned a meeting room into a temporary temple.

To give guidance to similarly afflicted folk in tiny congregations who haven't yet reached our level of smoothness, and for the edification of the rest of you who may wonder what on earth we do, let me take you on a quick visit to the first few minutes of a typical shabbat evening in our sanctuary...

The first two people there usually pull the Ark (created lovingly by the grandfather of a bat mitzvah many years ago from a wooden cabinet) out of the closet and carry it to the front of the room, where they hoist it on top of a large shelf, effectively covering the church's painting of Jesus.

Then somebody pulls the big wooden Star of David out of the Ark, where it lives during the week, stands it on a table, and plugs it in. The star, made by a family member of a bat mitzvah, twinkles cheerfully throughout the service.

Somebody else hangs up

the banner, an applique of our congregational logo (the Hebrew letters for Etz Chaim, formed in the shape of a tree) made of white fabric on a blue background, made lovingly by — you guessed it — a parent of a bat mitzvah.

Another member will carry to the bimah the beautiful sapphire blue ceramic vase, emblazoned with a golden Star of David, created by a local Jewish potter. In it they'll arrange our lovely blue silk roses. Meanwhile, a child will carry up the little bud vase and put in it a single rose, our regular

hand crocheted tablecloth, a challah plate, a silver challah knife, a hand embroidered challah cover, and on and on.

Finally Carol, who usually arrives just in the nick of time and out of breath, will blow in with the Torah, which lives at her house between services. As she sets it in its place of honor and we all take ours, a hush descends on the room.

I look around at the people I love and the things they've made to make our room a temple, and I am positively suffused with joy and gratitude. Our temple might not be

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gift of love in memory of our congregation's Aunt Rose, who died several years ago just short of her hundredth birthday.

While some people are hoisting, plugging, and hanging, others have arrived and are arranging chairs, pulling out siddurs, and setting up the Oneg Shabbat on a table set with other items from mitzvahs long passed — a

much according to some standards, but it is a perfect representation of who we are — a slapdash group of busy Jews who can't get it together enough to build a permanent temple, but who love Judaism and each other enough to create something magical whenever we're together.

Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341

Device bypasses heart surgery

JERUSALEM — Because it seeks to acquire exclusive rights to manufacture and distribute a unique spring to hold heart arteries open, thus eliminating the need for heart bypass surgery, Johnson & Johnson has proposed a \$360 M. investment in the start-up

company Medinol.

The proposal would be the largest foreign investment ever made in an Israeli company.

The patent is held by Gregory Pinhasik, an immigrant from Russia.

WHAT I HAVE TO SAY

Men in three flavors

By ARLENE G. PECK

I continue to write about and host a talk show about things that I know nothing about, men and relationships. I'm the first to admit that ev-



everything you read in the newspapers isn't necessarily so! But, hey, I'm a columnist, not a reporter. Just my opinion folks. Just my opinion.

Since my return from Israel and back into the mainstream of the California culture, I can make a comparison of the American man vs. those in Israel. Actually, I felt pretty confident doing so before I left for my year in Israel but now, I'm sure of it. There is a definite difference in the mentality. The same as there are differences in the men of Italy, the Israelis are different. The Israeli man who has an abundance ofchutzpah, not to be confused with confidence, doesn't push a woman as much as an Italian man. The Italian feels that there are two kinds of men. There are Italians and there are those who want to be Italian. The Israeli man doesn't care about any of them. He knows he's the best and tells you, constantly.

Nothing, but nothing stops an Israeli man in his pursuit of a woman. It's a good thing Arafat isn't a good looking blonde or redhead, or they would have given away the country years ago. I mean it. I won't say that the Israeli man is only a zipper, but the physical aspects of life are so often on his mind it never occurs to him there could be a problem.

Sometimes I think that the only time he's not thinking of a woman is when he's with one. One thing I'm sure of is that they all believe that women like sex as much as they do. It just never enters the Israeli man's mind that just possibly the object of his lust doesn't want it with him. Israeli men think a woman should have two men in her life. The guy she's sleeping with and the one she should

be sleeping with. Which naturally should be him.

I just think that Israeli men have learned how to tap into the fact that women love bad men. And, Israeli men, even when they're good, are bad. At least those that stayed over in Israel and didn't become too Americanized and never turned into American yorem (wimps). Personally, I like a man who's a man. Especially after coming from a city in the South, Atlanta, where there are eight women to every man. And, all the men that I met were either gay, married or dead. Sometimes they were all three. The gay men in that city are second only to San Francisco. No wonder I enjoy my trips to Israel so much.

Men have gotten so asexual over the past few years. I know it's not my imagination. I work out in a club that is loaded with achieving yuppies. I've noticed, no matter if there are 50 gorgeous teen queen nymphets lying there on the floor in aerobics doing pelvic thrusts, those guys will keep their eyes glued to the newspaper while riding their exercise bicycles. Let a woman try that in either Israel or Italy and see what happens.

Never, but never, have I met men who live by their glands more than the men of Israel. Maybe Italians come close. No, actually they are interchangeable. Except, possibly the Italians dress better. However, I believe you could throw an Italian man in the garbage can and he'd come out looking well dressed. Israeli men, I believe have an aversion to wearing ties, which cuts down on their wardrobes since they don't like suits either. On the plus side, they love to show their fuzzy chests while wearing their shirts down to their

pupics. It's common knowledge, of course, that all men benefit fashionwise by being in a relationship with a woman. Before, they could just go to the clothes hamper and dress themselves.

The men of America don't seem to discuss anything other than jobs and sports with each other. Again, it's that same old apples and oranges problem. Women just don't want to talk about the same things. The American man's idea of S&M is to tie you up, put on Monday Night Football and leave the room. Now that's real pain. I don't like pain. Feathers maybe.

Anyhow, feelings don't come into it. Women have outlets for our emotions. We can walk into a public bathroom and while putting lipstick on find out how the girl standing next to you lost her virginity. In ten minutes, she's our new "best friend." Men don't even know their best friend has a brother. It's a gene thing. Except in Israel, and I believe, most of the Mediterranean and Latin countries. The men there are more expressive. Sexier also. Things have gotten so scary today that in America most people would accept sex if it could be done by mail. Some already prefer it by e-mail.

Mediterranean men are touchers. Something that sometimes unnerves the women from elsewhere. I had a husband once who gave out anti-climax and if possible would have put an arm rest down the middle of the bed. Maybe in retrospect, he was the catalyst to my thinking when it comes to the men of Israel. *Vive la difference!*

Arlene Peck may be reached at 13816 Bora Bora Way, Apt. 327-A, Marina del Rey, CA 90292, or by e-mail: apeek@case.net.

Beer drinkers get no prizes

JERUSALEM — An advertisement that offered prizes as an inducement to buy beer has been banned by the Radio Authority and its decision has been upheld by the Supreme Court.

The three-judge panel rejected an appeal by Tempo Beer industries against the Second TV and the Radio Authority.

"The advertisement 'en-

couraged increased and exaggerated consumption of alcohol...which is liable to harm public health and road safety," the Authority contended.

Even though the ban might have infringed on the appellant's freedom of expression, the court said, it was imposed "for a proper purpose and in proper measure."

Jewish scholarship

Continued from page 9

lectual limitations of the rabbinate attest everywhere, we out in the "real world" have to compete for students, not whine for them. And when we get them, we have to win them every day to a subject that, on its own, bears no claim to privilege or self-evident urgency. Here are the real leaders of Jewish studies, the workmanlike, diligent, interesting scholar-teachers.

And there is a reason for the mediocrity of the gangs and the excellence of the independents.

It is partly political — the monopoly that the collectivities try to construct. But it is mainly intellectual, because ideas do matter. The reason for prevailing mediocrity in the protected market is that most departments, centers, seminaries, Hebrew colleges, and programs ignore all disciplinary lines. They do everything Jewish, all times, places, and disciplines, but nothing special. Their students learn information, not a program of study. So they mix together a variety of unrelated programs of study — literature, social science, history, religion, for instance — and treat as a single subject quite unrelated matters. So a course on the Holocaust and one on the Talmud, a course on the sociology of the Jews in Europe alongside one on Jeremiah, will mix things that have nothing to do with one another, except by reason of a dubious, racist ideology of Blood, Iron, and Peoplehood. That is one that treats the Jews as special; the subject as self-validating; the purpose as special pleading. If it sounds like the garbage of black studies, the laughing stock of the academy, that is because, it is no different. The blacks can do whatever they want in "their" subject, no one cares; and the same is so for the Jews.

That is why everyone is expert on everything, no one specializes, and generalism and empty impressionism reign. Politics replaces argument, and rigorous thought gives way to personal preference and prejudice. And that pretty much captures the situation with the centers, seminaries, departments, programs, and Hebrew colleges in this country and Canada — not so much a dub as a gang.

And that's why excellence in Jewish scholarship happens by accident, wherever the independents end up. First rate learning takes place wherever it finds its shelter. But there are no really heavy-weight centers of Jewish scholarship — centers of important debate. So we have a sequence of amazing

disparities, like Chicago, world-famous in economics but not Jewish studies, like Princeton first-rank in physics but not Jewish studies, and the Institute for Advanced Study, record-setting in mathematics but (despite the presence of Jews prominent in Jewish affairs) not in Jewish studies.

More to the point, is there a center, program, seminary, department, or Hebrew College where one must go to study a particular subject, one that must be studied there and nowhere else, like the Israeli universities in the Hebrew language, Zionist history, and archaeology? No, there is not. Why? The reason is simple. Because of their generalism, the various centers and departments end up not terribly good at any particular thing.

I cannot think of a single subject at which any center, Seminary, Hebrew College, program, or department of Jewish studies excels, so that one must go here, not there, to study that subject. Not a single subject! Not theology at JTSA, not Hebrew literature at Berkeley, not Biblical exegesis and Midrash at Chicago. And why not? For a simple reason: I cannot point to a single institution at which five or four — or even two — really distinguished professors of the same subject are working together, not a single instance! In other words, here is a field that is both tiny and also without a critical mass. The millions of dollars Jews have poured into academic Jewish studies have been frittered away on a bunch of isolates.

But in all the sciences people work together to solve problems, and that imparts to science its dynamism, its intellectual power. Jewish studies is a highly politicized field, but it is not one in which people cooperate — argue together, criticize one another's ideas, propose solutions to one another's problems, pursue knowledge in a spirit of shared quest and adventure. If I had to point to a single enormous charge against Jewish studies that the present amateurization and politicization of the field has exacted, it would be, Jewish studies as a field lacks all spirit of adventure. It denies itself the joy and sheer enjoyment of learning. That is a cost I would not have wanted to pay.

If it all comes to an end, and, if mere money and politics are all that are at stake, Jewish studies surely will peter out, just as black studies is disintegrating and can't get even the blacks into their class rooms, then Jew-

Continued on next page

Fleishman

Continued from page 7 world.

How many black newspapers have increased their circulation or their advertising as a result of the sworn pledge? "I pledge from this day forward that I will support black newspapers and black radio."

How many black artists have, or will be, helped and to what extent, "clean up their act, show respect for themselves and their people and respect for the human family?"

There is much more to the sworn pledges extracted so

seriously from the million men.

The fulfillment of any, or all of them, will be of the greatest benefit, not only to the black community, making up about 15 percent of the nation, and for whom his entire proceeding was supposed to benefit, but to all of the several hundred million people who make up the rest of the nation!

While no assistance is now requested from white, (certainly not from Jews!) black pride and black accomplishment and results are prom-

ised, we should all be willing to help if called upon.

Many of us have already enlisted to assist, have been involved for many years, in these and similar projects, even without oaths.

By keeping track of and publishing the record, we should soon be able to tell whether or not, on the record, Louis Farrakhan is "The Great Black Hope," the most successful in history, or the greatest "con man" and waster of the greatest flowing out of energy and passion instead.

Let us all examine!

Among many questions being asked are should Jewish leaders talk to Farrakhan as he has sent out many feelers to do?

The general sentiment is that there is no reason for Jews to talk to Farrakhan. That is especially true after all he and his primary followers have said and act out wherever and whenever they made speeches especially on College Campuses and in just about all other areas.

It should be obvious that what he wants to do is gain the recognition of Jews for what he is, what he stands for, what his programs need, etc.

I agree but I also feel that it is not necessary for any Jews to use any of the names some of us have used to describe him and his antics.

I believe that Mr. Farrakhan has now made his own bed and what he has sought can be really seen as part of the record.

He has had (in any views) in the estimate of over a million men swear publicly solemn oaths to God that they will turn over new leaves and

make some basic changes.

Many of the results of those oaths are easy to see on the public record.

He urged them all to join the Urban League, the NAACP, churches and other black organizations.

How many did so? What does the record show? How many news members are there of the Urban League, the NAACP, churches?

He said he would make a full disclosure and verify the amount of money they raised or extracted from the million men. Has anyone seen or heard anything about that money?

He said he would undertake to raise a billion dollars from blacks and would use the money for specific purposes. Has there been any plan forthcoming about that?

He had a million men swear that they would no longer deal with or in drugs in any manner.

Does the record show any change?

He is also recorded as exhorting, soliciting by swearing that they would no longer either beat or take advantage of their black women.

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

Jewish scholarship

Continued from prev. page ish learning in North America will die of sheer boredom.

Dr. Jacob Neusner holds the positions of Distinguished Research Professor of Religious Studies at the University of South Florida, Tampa, and Visiting Professor of Religion at Bard College. He is Life Member of Care Hall, Cambridge University, and Member of the Institute for Advanced Study, Princeton. He served by appointment of President Carter as Member of the National Council on the Humanities, 1978-1984, and by appointment of President Reagan as Member of the National Council on the Arts, 1984-1990, one of only two persons to serve on both Councils. He is the only scholar of Judaism to serve as President of the American Academy of Religion (1968-1969). In 1996 he will be visiting Professor of Theology at Uppsala University, in Sweden. Among other monograph series, he founded Brown Judaic Studies (Scholars Press) and founded and edits South Florida Studies in the History of Judaism (Scholars Press), which

together have published more than five hundred titles. He himself has published more than six hundred scholarly books on Judaism. He has held visiting professorships at the Jewish Theological Seminary of America, University of Minnesota, University of Frankfurt, Abo Akademi (Finland), Canterbury University (New Zealand), the Iliff Seminary (Denver), and University of Göttingen. He holds more honorary degrees and academic medals than any other living scholar of Judaism; among his twenty academic medals and honorary degrees are doctorates from the University of Chicago, University of Cologne, University of Bologna, Tulane University, St. Louis University, and the University of Rochester, and Medals from Columbia University, Tübingen University, and Collège de France. His account of a career in Jewish scholarship in the university appears in *The Price of Excellence. Universities in Conflict during the Cold War Era* New York, 1995: Continuum. [With Noam M. M. Neusner]

\$1,000 award for child manuscript

NEW YORK — A \$1,000 award is being offered by the Association of Jewish Libraries for the best fiction manuscript appropriate for readers

aged 8-11 written by an unpublished author. Entry forms may be secured from Paula Sandfelder, 1327 Wyntercreek Ln., Dunwoody, Ga. 30338.

Social Calendar

Continued from page 12

Mr. Kash, who served in the IDF, hosts a financial news network program, "International Spotlight." He is an active board member of Keren-Or, "who makes a point to visit the school during his many business trips to Israel every year," Mr. Davis proudly added. Peter and his wife Donna are the parents of two children. Peter's parents were at the affair as was the Davis family.

Peter continued the list Stephen Hammerman had started in praise of Keren-Or's programs:

"It has a hydro-therapy pool and whirlpool with high-tech water filters and underwater vision lights; outdoor playground facilities and gardens for lower planting, audio-video equipment for recording a child's development over a period of months/years; library facilities with volumes in Braille and on audio cassette are among much more of the newest in technology to aids the blind, mute, and wheelchair bound young residents.

Then came the big news from Dr. Edward L. Steinberg. On Oct. 30, the day following this gala affair, Keren-Or was to open its first group home for graduates. Four 21-year-olds were to move into Beit Rosenberg, an off-campus apartment, where they will live with a caretaker couple.

"They will live semi-independently, work in a community based sheltered workshop environment and return to the Leor and Ronee Sabbah Educational Center to utilize Keren-Or's therapeutic gym, and therapy pool activities. They will face a brighter future than they would have 20 years earlier," Dr. Steinberg said. "Skills training will give them some economic independence and the adult atmosphere will afford them adult social skills." The group home is named in memory of the late Mr. Morris Rosenberg of Florida, whose wife, Mildred, herself recently deceased, endowed this project.

Israeli Consul General Colette Avital was an impassioned speaker.

Three able members of Keren-Or's Board of Directors co-chaired the 20th anniversary event: Jack Gross, Eliot Lauer, and Steven Grill. All took part in the formal ceremonies. Dr. Albert Hornbass, president of Keren-Or, was unable to attend due to a schedule conflict with a professional conference. His family was present.

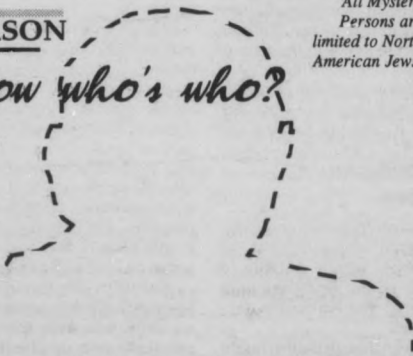
Keren-Or's 21st anniversary gala is already scheduled for October 1996. Next year's honorees were also announced: Long time benefactors Jay and Diane Goldsmith.

Contributions to Keren-Or are welcome: 350 Seventh Avenue, Suite 200, New York, NY 10001.

MYSTERY PERSON

Do you know who's who?

The Mystery Person is president of a national Jewish organization.



All Mystery Persons are limited to North American Jews.

Winners of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. Once included in the contest, that same individual will not be repeated as a Mystery Person.